The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME X. NEW YORK, THURSDAY, OCTOBER 21, 1858. NUMBER 516.

The Independent

IS PUBLISHED FOR THE PROPRIETORS BY JOSEPH H. RICHARDS, AT NO. 22 BEEKMAN STREET, NEW YORK.

TERMS:

By mail, $2 00 per annum in advance.
" 2 50 " after three months.
" 3 00 " after six months.
By carrier, 50 cents additional to the above rates.

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Orders for the paper, accompanied with the money, addressed to the "PUBLISHER OF THE INDEPENDENT," and prepaid, will be considered at our risk.

ADVERTISEMENTS.—Twenty cents a line each insertion; Business Notices, twenty-five cents; Items, thirty cents. A liberal discount on large bills.

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Our Special Contributors.

WHITE'S EDITION OF SHAKESPEARE.

A good book is a thing as separate and distinct from all other creations as a bird is from a flower, or jewel from a stone. Books are at once our masters and our servants. They have a silent independence, an unchanging voice, a calm declaration of truth as they will. But they are unobtrusive. They wait for our moods and our leisure. They are never jealous if we neglect them, nor quarrelsome when we are familiar. They wait upon us in youth, in manhood, and in old age, with a vivacity that time never chills, and an instructiveness that repetition never wearies. Men grow old, and children are the only reprints allowed. The same volume is never reproduced. But books come again, in successive editions, with the same life, the same disposition, the same offices of love and goodness. Their joints never stiffen. Their heads never grow gray. All hinges but book-hinges, at times grate. But the unoiled pages turn smoothly for ever. Books gradually lose their inert and dead form, and become to us like persons that have pulse and articulate voice. We feel more intimately acquainted with authors, two hundred years dead, than we do with our daily companions. We never let living creatures enter into our soul with such universal liberty as authors assume.—And a scholar is never alone among books, nor is he ever lonesome except among crowds of talking, trading, trifling men. A book is better for weariness than sleep; better for cheerfulness than wine; it will hold out with the longest night that watcher ever saw. It often is a better physician than the doctor, a better preacher than the minister, a better sanctuary than the drowsy church.

It is no wonder, then, that men love to have good books fine. Paper smooth as ivory, but of that rich creamy tint that leaves the eye undazzled; type, whose face is as sharply defined as the edge of a crystal; and ink, clear, unadulterated black, without one drop of white blood; with a margin broad as the aisles of a cathedral on either side of the page; and a cover, if calf-skin, from a calf that sucked all cream from its silk-haired mother; or if of morocco, of that granulated Turkey morocco, that is as full of hill and dale as is a map of Switzerland; or if, best of all, of Russia leather, then of a color like a country maiden's cheek, in which the brown and vermilion contend—the sun and the heart striving for the mastery of color; and of a fragrance like a whole forest of birch trees, after herds of browsing deer have filled the air with the perfume of their broken branches!

Well, that will do for this part of the subject. The plain English of all this is, that we like good books, enough of them, printed with good type on fine paper, with black ink, and the whole well bound.

And what has set us to saying all this? Because *Messrs. Little & Brown* of Boston have sent us Volumes 2, 3, 4, and 5 of a new edition of Shakespeare, edited by *Richard Grant White* of New York, who was evidently foreordained to be an editor of Shakespeare, and who is fulfilling his fate with such skill and aptitude as makes every lover of the Bard to rejoice that he was born.

The Bible, Shakespeare, and Pilgrim's Progress, are the three books most read and most felt in the English language, and there seems as little likelihood that the two last will go out of print as the first and greatest.

Shakespeare, in particular, seems to employ the pen and press of every nation on earth which has a literature. America inherits Shakespeare. Nor is she remiss in contributing her share of that literary research which each generation demands. Besides almost innumerable reprints, there have been not a few editions edited by American scholars, with a fidelity and learning which compares favorably with the best English editions. Within twenty years we recollect three editions—the first edited by Verplanck; the next issued in Boston, and edited by Rev. Mr. Hudson; and now this superb edition of Little & Brown's, which leaves scarcely anything to be desired which publisher can do. It will not be necessary to import Chalmers' edition any more.

The type in that was a little larger, but so, too, was the size of the volume. And, on the whole, this new edition is as good for the hand and eye as Chalmers', which has long borne the palm for mere mechanical beauty and convenience. And we can heartily recommend those in want of a Shakespeare, and able to pay for a twelve-volume edition, to this admirable issue.

We shall not enter upon the merit of Mr. White's critical labors; first, because we do not know enough of the subject, and second, because to the general reader it is of but secondary importance. The scholar must have the war of notes. But common readers will do well with Shakespeare even under the poorest editing. But how abundantly well will they do, under Mr. White's guiding, who, whatever may be the truth about special critical questions, has good taste, a sympathy which is almost sure to be right, good common sense, and with these industry, experience, and conscientiousness. If Shakespeare could revisit the earth, and with the affections of a man, we should like to see him sitting in his study and cutting the strings of the bundle containing this last edition of his works. We should like to know how the splendor of modern typography would strike his modest eye! We should like to know what, after so long a time, he thought of his own plays. It would not be a bad repast, to hear Shakespeare read The Tempest, Hamlet, or Macbeth, or Romeo and Juliet. And, lastly, it would do us great good to see Mr. Shakespeare reading the *notes* of his commentators. The author of these notes might or might not enjoy it. But we think Mr. White might afford to meet him as well as any. And it would serve him right, if Shakespeare should take him by the hand, and call him a good, sensible fellow, that knew how to let the dead alone, or to teach them with reverence and rare delicacy. ✻

PLANT YOUR BULBS.

THESE October days are eminently favorable to the planting of bulbs. After trying many kinds of plants, for city gardens, we have been obliged to reject many favorite things, and to select such as will bear the unventilated confinement of our narrow yards. A few of the hardier roses, geraniums, verbenas, petunias, fuschias, that love a half-shaded light, and picatees and carnations, with that never-failing favorite, the Maurandia vine, carry us through the summer. In autumn, we rely upon the chrysanthemum.

But every one feels impatient, in the dawn of the year, for something green and blossoming, as soon as the snow and frosts retire. *Bulbs* were appointed for this very purpose. A few dollars, judiciously spent at Thorburn's, will gladden your hearts next spring, more than in any other horticultural way. Families are often absent from the city in summer, and lose the benefit of their flowers. It is quite important, therefore, to have as many early blossoms as possible. These may be had from hyacinths, tulips, narcissuses, crocuses, etc. etc. Every one can find these at a moderate price, at respectable seedsmen's.

Those who send to the city for them, and have no acquaintance to select, may safely rely upon the judgments of the Messrs. Thorburn. After ten years' dealing with them, we wish no better place; and, in most things, we should take their judgment in preference to our own. ✻

THE PRESENT ATTITUDE OF THE AMERICAN BOARD.

FOR aught we can see, it is more unfortunate than ever in respect to slavery. There remains the reproach of complicity with this sin. After all the necessity produced by the enormous aggressions of slavery for a firmer testimony than ever against it, *as sin*, the testimony of the Board is now given *against the agitation of the subject*, because of the difficulties by which it is surrounded. Having noted the general position and responsibility of the Board in regard to slavery, we now proceed to consider the policy at their recent meeting adopted and announced.

A responsibility of some kind, in reference to this iniquity, certainly remains; for the iniquity is confinedly in the churches of the Missions; elavery is admitted there; at the date of Secretary Wood's Report in 1855, in five churches of the Choctaws having some four hundred members in all, there were twenty slaveholders, and sixty slaves; in five churches of the Cherokees, containing 217 members, seventeen were slaveholders. If among these Indians, under the teachings of the American Board, there is a Christian sanction for this sin, and a necessity for its indulgence, then there is the same sanction and necessity anywhere and everywhere else in the world, where slavery is legalized. The members and friends of the Board desire now to know the grounds of this necessity. They inquire as to the justifying reasons of a policy, that exposes the Board to the reproach of sanctioning and sustaining the most glaring iniquity of our nation and age. If there were two churches in this city that had thirty-seven slaveholders and eighty slaves, or in Boston with the same number, and under charge of the American Board, by what process of reasoning could it be made to appear that the Board as a Board, could have nothing to do either directly or indirectly with opposing the iniquity?

The present policy of the Board, we are informed, is embodied in the Report of the Committee on Indian Missions, and is as follows:

"Your committee have reason to believe that the position of our missionaries among the Choctaws is one of much difficulty and peril. Among the various religious bodies in the states nearest to the Choctaw nation, there has been, as is well known, within the last twenty-five years, a lamentable defection from some of the first and most elementary ideas of Christian morality, insomuch that Christianity has been represented as the warrant for oppression and Christ as the minister of sin. Our brethren among the Choctaws are in ecclesiastical relations with religious bodies in the adjoining states—the states from which the leading Choctaws are deriving their notions of civilization and of government. In those neighboring states, and in the Choctaw nation, the missionaries are watched by the upholders of slavery, who are ready to seize upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionaries, our brethren are charged with what are called in those regions the dangerous doctrines of abolitionism. At the same time they are charged, in other quarters, with the guilt of silence in the presence of a great and hideous wickedness.

"It seems to your committee desirable that the Board should be relieved as early as possible from the increasing embarrassments and perplexities connected with the missions in the Indian territory. Surely the time is not far distant when the Choctaw and Cherokee Indians, and half-breeds, will stand in precisely the same relations to the missionary work with the white people of the adjacent states, and when the churches there will be the subject of home missionary, more properly than of foreign missionary patronage."

Now on endeavoring to analyze this statement, we find, first, the position of the missionaries stated as one of much difficulty and peril. Second, the reason of the peril, namely, religious neighboring bodies guilty of a lamentable defection from some of the first and most elementary ideas of Christian morality. Third, more definitely, this defection is presented as making Christianity *the warrant for oppression*, and Christ the minister of sin. There is nothing to which we are at liberty to apply this *innuendo*, as the lawyers, we believe, term such a count in an indictment, but only the sanction of slavery by those bodies as a Christian institution.

But, 4th, the missionaries are in amicable ecclesiastical relations with those religious bodies in the adjoining states, the very bodies just indicted as guilty of defection from the first and most elementary ideas of Christian morality. Here, then, is one source of peril and difficulty. The missionaries cannot be expected to speak out in opposition to those ecclesiastical bodies, with whom they are in friendly relations, those bodies being in the states from which the leading Choctaws are deriving their notions of civilization and of government.

For, 5th, in those neighboring states, and in the Choctaw nation, the missionaries are watched by the upholders of slavery, who, if the missionaries did speak against slavery, or set themselves with the Gospel in direct opposition to it, would expel them from the field of their labors. They are therefore in great peril and difficulty, if they speak out.

For again, 6th, even as it is, they are charged by the enemies of the Board and of the missionaries, with what are called, *in those regions*, the dangerous *doctrines of abolitionism*. Hence, still more, the necessity of a prudent reserve, and of not doing or saying anything which could expose them to that charge. But the preaching of the Gospel against slavery *would* expose them to that charge, and bring upon them that peril, and would give good reason to the enemies of the Board to accuse them of what are called the dangerous doctrines of abolitionism. For, in the fore-front of those doctrines stands the denunciation of slavery as sin by the Word of God.

Hence, 7th, in consequence of their prudent reserve in the presence of such danger, they are at the same time charged in other quarters with the guilt of silence in the presence of a great and hideous wickedness.

The conclusion would seem to be that they are the most fettered, puzzled, helpless, and forlorn of all the Lord's servants, that were ever sent forth to carry the Gospel where sin reigns. If they speak out, they are in danger; if they keep silence, they are in danger; peril and difficulty encompass them on every side. What is to be done? Their peril and perplexity are the peril and perplexity of the Board.

Consequently, 8th, the Board should be relieved as early as possible from these increasing embarrassments and perplexities.

But, 9th, in what way? Shall there be any testimony borne against slavery? Shall the Word of God have free course and be glorified? Nay, nay, let the missions there be given over to the home missionary patronage, with the white people of the adjacent states, and let the Board of Foreign Missions withdraw from that field. In that case the missions would come under the direct care of the religious and ecclesiastical bodies nearest neighboring, by whom they would be instructed and supported; and inasmuch as slaveholding is now sanctioned and always has been, in the missionary churches, there would be no need of any change in that direction. The relation of the mission churches to that sin would still continue as it has continued; only that the missionaries would no more be exposed to the reproach of guilt on account of their silence, and could carry on their work with the Gospel, undisturbed on the one side, by the upholders of slavery, and freed, on the other, from the molestations of those enemies of the Board and of the missionaries, who have falsely and most cruelly charged them with abolitionism.

Such are some of the particulars involved in this report. And now, in the first place, men will naturally inquire who or what religious bodies are referred to in the first particular. *The Boston Recorder* plainly informs us that they are Old School Presbyterian Church bodies. These are they that have been guilty of the lamentable defection described as aforesaid.

2. Men will naturally remark that the fear of offending those bodies does not seem a sufficient reason for not preaching the Gospel against slavery, or for admitting slavery to the Christian Church.

3. The course recommended, and the principles involved in this report, would prevent the Board from carrying out the laws and teachings of Christ's Gospel and Church, anywhere in the world, under circumstances of perplexity and danger. Suppose we should be told that our missionaries in some given portion of the Pagan World were watched by the upholders of idolatry, who would seize the first opportunity of any direct attack with the Gospel against idolatry to expel them from the field; and that, on the other hand, this prudence in avoiding any direct denunciation of idolatry only exposed them to the charge of the guilt of silence in the presence of sin, and that therefore it might be best for the Board to withdraw its mission, and so relieve themselves and the missionaries from the increasing embarrassments and perplexities of that station!

4th. If the Christian bodies in the neighborhood of the Indian Missions have so far departed from the elementary principles of Christian morality, then it will be supposed by many persons that there is an additional obligation on the Board to hold up a light amidst that surrounding darkness, and not to follow the example of that darkness by seeming to sanction its unfruitful works, or by receiving into our own churches the same elements of iniquity. This is just what the inspired apostle requires of us, in the name of Christ; to oppose with the Gospel the rulers of the darkness of this world, and to stand up amidst a crooked and perverse nation, holding forth the Word of life, and shining as a light amidst the darkness. Where, in regard to this sin, will there be any light left, if we suffer this light-house to be taken down, or this light to be extinguished? But, among the surrounding Old School Presbyterian churches in Arkansas, in Texas, or in Missouri, can there be any stronger sanction of slavery than this of admitting it to the Christian Church? Can there be any plainer assertion of its being a Christian, or at least not an Antichristian Institution, than the receiving of those who uphold and practice it into uninterrupted, unrebuked fellowship in the churches?

5th. The great source of the whole mischief from the outset has been the refusal to apply the teachings of the law and the Gospel DIRECTLY AGAINST SLAVERY AS SIN. If the missionaries on the ground had done this, there is reason to believe that slavery would have disappeared long since. But in their letter to the Prudential Committee of the Board dated March 31, 1848, they said, "The Savior and his Apostles have not left any recorded example of their devoting themselves to the reformation of systematic civil wrongs, although many such existed, where they lived and labored." Again, "We should be careful how we risk the spiritual interests committed to us, by attempting to manage worldly ones, which are not given us by the Savior."

Again, in their reply to the Prudential Committee, "We regard it as certain that the Apostles, who are our patterns, did receive slaveholders to the communion of the church." "Nor can we ever make it a test of piety, or a condition of admission to the privileges of the church, that a candidate should express a determination not to live and die a slaveholder." "We regard it, therefore, as *impossible to exercise discipline for the buying or selling of slaves*, except in flagrant cases of manifest disregard to the welfare of the slave."

Again, "It is impossible, in our circumstances, to make it a general rule that *the separation of parents and children, by sale or purchase*, shall be regarded as a disciplinable offense."

In accordance with these principles, it does not appear from anything ever published by the missionaries or the Board, that *any* slaveholder has ever been refused admission to the church, or that any slaveholder has ever been disciplined.

6. Now, sixth, turning to the last authentic publication on the subject, which is the report of Secretary Wood's visit to the Choctaw and Cherokee missions, in 1855, in the statement of principles by which the missions were to be guided, we find, in the first article, a definition of slavery, in the following terms:

"Slavery, as a system, and in its own proper nature, is what it is described to be in the General Assembly's act of 1818, and the Report of the American Board adopted in Brooklyn in 1845." There is the definition, certainly not drawn from the Word of God, but mainly referring to the article of the Presbyterian Assembly of 1818. That article itself took the place of the direct testimony of God's Word against slavery, as being the sin of man-stealing, which testimony had been expunged from "The Book," by the Assembly of 1816. We have a letter to the editors of *The New York Evangelist* on this subject, which is to be published, exhibiting the nature of that expunction, by which God's Word was taken away, and man's word put in its place. The missionaries in determining their principles, have consulted the Presbyterian testimony of eighteen hundred and eighteen years after Christ, instead of God's testimony of 1490 years before Christ. And although that article contains some general strong expressions against slavery, they are effectually neutralized by its apologistic admissions in its behalf; and it closes with the following:

"We enjoin it on all church-sessions and presbyteries, under the care of this Assembly, to discountenance, and, *as far as possible*, to prevent, all cruelty of whatever kind, in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. And if it shall ever happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing in our church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power to the injured party."

Here it is to be noted, that selling slaves is not regarded as a cruelty *per se*, nor is selling slaves forbidden *per se*, but only to those who will deprive them of the Gospel, or carry them where it is either not proclaimed, or is forbidden. This is in point of fact, admitting the traffic in slaves, unrestricted; for who would ever profess or acknowledge, in buying a slave, that he intended to deprive him of the Gospel, or to carry him to Pagan Africa?

But further, even the selling of a Christian slave by a Christian professor is not forbidden, unless contrary to his or her will and inclination; and even the selling of such a slave, so contrary, it is asserted, may be *under such peculiar circumstances* as to justify it. Of course the buyer and seller, the Christian parties in this diabolical traffic, of Christian bodies and souls, are to be the judges of the peculiar circumstances, and not the poor Christian slave himself, however violently the sale of him may be against his own rights and inclinations.

Now this is man's testimony, and these are men's and Satan's contrivances, not God's; and they are such as would sanction and sustain the whole guilt of slavery and the whole slave-trade, in all the avaricious and inhuman fury with which it is ever driven; for it is always driven under very peculiar circumstances. When the goods of a professor of religion come under the Sheriff's attachment for debt, and five or fifty Christian slaves are put up at auction, the debts of the professor are very peculiar circumstances, that not only justify his selling his slaves, though contrary to their inclination, but require him to do so; require him, as a conscientious Christian man, to do all he can toward the payment of his debts, by selling at auction, to the highest bidder, the bodies and souls of his fellow-professors.

Now this article of the General Assembly of 1818 being before the missionaries in 1855 for their guidance, it is no wonder that under such guidance they added to their category of principles a second in the following terms, namely:

"Privation of liberty in holding of slaves is therefore not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances, and the intention of the doer, are morally wrong."

Here we have again the special plea of justificatory circumstances, and the private intention of the doer; opening a gate wide enough for not only the defense, but the extension, not only of slavery but of the slave-trade, through the whole length and breadth of our country, and that too, on assumed Christian principles.

But we are compelled to pause. The subject is of the deepest possible interest, and of the greatest importance. It must inevitably be discussed and investigated to the very bottom, and they are not the true friends of the Board who would stifle the investigation. They cannot stifle it, they cannot evade it. Our duty to four millions of immortal beings, thrown upon our hands, and deprived of every right of humanity, and to millions on millions more, in every generation stolen at their birth and stamped as chattels, by the propagation and perpetuated justification of the system of slavery, has become too mighty for its consideration to be turned aside or disposed of, by a report of such a nature as that which we have analyzed, brought in at such an hour that there could be no discussion, and then passed without a question. Above all, this investigation cannot be stifled by any personal assaults upon the character, reputation, or standing of those gentlemen who may endeavor to urge it upon the Board; nor will the churches of New England, or any part of our country, regard any attempt to crush out any man, because engaged in such an investigation, as any sufficient explanation of the policy of the Board, or justification for it. Not by personal assaults can the warfare of the Gospel be maintained; and the cause of the slave is too high and holy to permit us to descend to any personal conflict.

As to publication of the truth, the friends of the slave, and of a whole Gospel, are prepared to send a deputation of conference and inquiry, if need be, to every church in our country; and as fast as one organ or avenue of the discussion is shut, another will be opened. The course, responsibility, and duty of the American Church in regard to slavery must be traced and known, and men can no more stay the inquiry than they can guide Arcturus with his sons, or barricade the way for the lightning or thunder. C.

DR. MARSH'S MEMORIAL SERMON.

REV. DR. MARSH delivered a most interesting and forcible discourse on Sabbath evening in the Church of the Puritans in regard to the life and labors of Mr. Hawkins in the cause of Temperance. We wish every young man in our country could have listened to it. We hope its author will preach it in very many pulpits, and to audiences whose generosity and kindness will be drawn out by it in behalf of Mr. Hawkins' destitute family, to whom, after all his unparalleled labors in this cause, Dr. Marsh informed us, there was left only twelve dollars. Mr. Gough in England is getting some ten thousand a year, and is worthy of it; but if men will contribute thus for a living orator, they certainly cannot refuse, and will not, a cheerful offering for the comfort of the destitute household of the dead. C.

FROM OUR WASHINGTON CORRESPONDENT.

DEAR INDEPENDENT: The indication of a popular awakening in political affairs, so long and anxiously looked for by the friends of humanity, begins now to develop itself in the recent elections in Pennsylvania, Ohio, and Indiana. The true Christians and philanthropists of this country have for a long period watched the strange movements of the popular pulse to find an answer to the great problem, whether a party or an Administration in this Christian country could go on uninterruptedly, for a series of years, outraging all moral sense, violating all moral social law, running counter to all the great "self-evident" principles of our national charter, and debasing itself—dragging down the judiciary of the country with it—by kissing the feet and declaring itself the humble and obedient slave of one the most absolute and unmitigated tyrannies that ever cursed an enlightened people. We have waited long, yet not without hope. It is true that partisan madness has scouted a "higher law," has put upon its debauched partisan priests the sacerdotal robes, covered all over with the blood of our stricken liberties and sacred revolutionary rights, and absolved the political consciences of its followers from all *moral* stains, in consequence of their support of political treason, against the rights, liberties, and peace of this great people. It is true that both the purse and the sword of this Christian nation have been used in concert to subdue free institutions, by this same jackal that proclaims itself a Democracy, and it is true also, that in their boasting they have declared themselves entrenched in the bosoms of a people stripped of all allegiance to a "higher law," in their political faith and suffrage; and they have for years said in effect the heart-words of the great and corrupt Babylon of Revelations, "I sit a queen, and am no widow, and shall see no sorrow." The same black power which rules this boasted Democracy has also made itself felt in sundering churches, molding their creeds so as to make cradle-robbing and oppression a charity, a forced adultery for the purpose of gain no sin against God's laws or man's good, and has established in the household of Christ upon earth a caste which an unmitigated infidel even pronounces abominable. And all this in the name of the great Savior of the poor, and in accordance with *their* constructions of his teachings. It has taken hold of the Christian and even the elementary literature of the nation, and commences by expunging all allusions to this piracy of men and the rights of men, seeks to educate the youth of our nation into a stolid indifference against this great crime—to be studied and acted upon by them only in a *political* way, and never until they attain their majority. I was about to speak of its literary *ending*—it has as yet no end, but it has stepped up into the high places of religious literature, and the last disgraceful meeting of your National Tract Society bears witness of its power. While it has thus pushed its conquests in the departments of the church and literature, it has also been for an unbroken series of years entrenched in the seat of political power. Every succeeding Democratic Administration has been more subservient to its behests, until the presents caps the climax of all servility, and is afflicted with a regular *mania* for the propagation of the system. The moral question is scouted;—the voice of the people, *nix*;—"popular sovereignty" a repudiated political humbug when it does not extend the pet institution;—the rights of the great honest, hard-working, white laborers of this country literally nothing when weighed in the balances against the *owners* of human labor-machines; and every man who dissents from this scheme to make wrong right, and to fill this broad land with manacles, whips, and the graves of slaves, is a traitor,—commits treason against Democracy; against the Supreme Court and the modern interpretation of our National Constitution. It becoming evident that the people might not coolly submit to these demands and fulminations, although baptized with the name of Democracy, the locks of the people were most unceremoniously clipped by an act of a partisan, pro-slavery Congress, indorsed by a partisan National Convention, and echoed by other black-gowned partisans sitting in solemn array beneath the Senate Chamber in the National Capitol. And so by three solemn asseverations, by three distinct tribunals fitted for the purpose by the leaders of the slave-extending oligarchy, the people of this great country have deeded away their rights, and are to day powerless to check the black wave of tyranny which threaters to debase them to the level of the most servile of slaves.

And all this work has been done with great rapidity. The historian will find when he writes up the political page, that the deeds by which arbitrary power was gained or stolen from a slumbering people, follow every stroke of his recording pen, and literally overlap themselves upon his accumulating quires. How unlike the slowly collecting records by which causes show themselves working out results, in overthrowing republics who now only live in their written history.

We believe, as we have faith in truth and its great Author, that this Black Power has reached nearly its culminating point. We do not believe that noisy politicians have succeeded in convincing the great mass of the people, that God and piety and truth have nothing to do with our political affairs. If in the hight of partisan excitement some may have hugged the delusion to their souls, the calmer moment has pronounced the absolution a nullity. An educated and a Christian people are perforce patriotic—and when the scales fall wholly from the eyes of the people of the great North and West, then the days of a Black Slave-extending Democracy are numbered, and the people in their majesty will gather up and array themselves once more in their own sacred rights.

The battles of this autumn at the polls are only so many skirmishes, but powerfully indicative of the great strife of eighteen hundred and sixty, in which the people will lift themselves like a giant to hurl off the rotten and corrupt dynasty which has so long oppressed the country, and whose only thoughts and efforts have been expended to enslave and to enlarge the area of the enslaved, instead of protecting and fostering the arts, products, and labor which tend to elevate and enrich us as a nation and as individuals.

The voices which have come up from the old Keystone State, from Ohio and Indiana, have given "the powers that be" in this city a very uncomfortable feeling, and a "certain fearful looking-for of judgment" in the future at the hands of the people. "The White House" and the Departments are exceedingly sober places to visit just at this writing. The noisy partisans who officiate as clerks in the different Departments, who have been in those states laboring and voting to sustain this sinking Administration, have returned with elongated faces, and are trying to gather crumbs of comfort from the insignificant plurality of some Democratic Congressman, who has obtained his naked victory by the foolish divisions of the Anti-slavery opposition. It is futile, however. "The House of Lancaster!" in its head and in all its adherents here, is covered with shame and stricken with a political paralysis.

The eyes of the country are now turned upon Illinois, and her vote is awaited with the greatest anxiety. It is true, the Administration hope for nothing in that contest. From best advices, the whole party of the Buchanan dynasty could be gathered within a whistle-call of the lips, and is composed of the slaves of office, or the expectants of their cast-off shoes.

The real fight is between Lincoln and Douglas, as representatives of the two great principles which are yet to clash with each other on the hustings before the people in the coming campaign of 1860—Lincoln occupying the old ground of Jefferson and his compeers, and all the early fathers of this nation, and framed into her laws and history, *i. e.* the right of the whole people, as tenants in common in the territories of the Republic, through their representatives in Congress, to protect those territories from the curse of chattel slavery—or, in other words, to plant free institutions under a free flag; while Douglas exalts and swears by the newly christened child "Popular or Squatter Sovereignty," and repudiates the power of the people of the country to affix any conditions to the territories affecting the question of slavery. But here is the difficulty of his position. Admitting as he does the validity of the recent decision of the Supreme Court, establishing *the right* of a Southern tyrant to take his coffled slaves into a territory against the will of every other man, woman, and child within its limits, he is driven to the concession that our Government is in duty bound to discriminate in favor of slavery and against freedom, even against the boasted doctrine of Popular Sovereignty, if the voice of the people should repudiate the system, as illustrated in the Kansas case. And were he the President of the United States to-day, he would be bound, if he is honest in his views, to sustain the rights of a Southern slaveholder with the federal purse and sword, upon all the territories of the United States, even though a vast majority of the people of that territory were up in arms for its exclusion. Forced into this position by his able opponent, he takes the modified "Sovereignty" ground, and asserts the right of the people of a territory to fix their social institutions at the *time when* they make their constitution—thus admitting that they are powerless to prepare their young state for freedom, but with a *pro-slavery* training under the Government for years, may set up housekeeping as an independent state with *freedom, if they can*. And upon these two diverse principles, which strike at the very foundation of our future existence and character, the battle is waged before the people of Illinois with masterly ability in debate. May that people be guided to a just decision, and repudiate all departures from our old historic landmarks of freedom!

Already under this newly pronounced power to chattelize *all* the territories of this Republic, the negro power is calling upon Congress to enact a code of territorial laws to sustain and defend the slave system found thus by constitutional right in all their limits. It does seem as if there was a touch of irony in the demand, in view of the so recent denial of the power of Congress to *interfere* with "the institution," one way or another.

But let Illinois put her foot solidly upon this shining serpent of Popular Sovereignty, *so called*—whose bite is disastrous to freedom, and the prosperity of the country of freemen. If she, like Pennsylvania, repudiates her own son, because he "tithes mint, anise, and cummin, but omits the weightier matter" of universal freedom, and sanctions universal servitude, (no matter by whose decision) then will it be a proud day for her and the country. If she strikes hands with the old Keystone *for* freedom against slavery, then the West and the East will find a consolidation, which, while it will not trample upon any right of the South, will assuredly bring this Government back to its old land-marks of liberty, honesty, and frugality.

When I commenced this letter I designed simply to post up your readers upon the present aspect of affairs in relation to our next Congress, but my pen has written what it has. I will try to find time to commune with my old friends who peruse your pages oftener than I have during the summer past.

Yours, PUTNAM.

Washington, D. C., Oct. 16, 1858.

Harvard University.—The Society of Christian Brethren of Harvard University, an association of more than fifty years' standing, composed mainly of the members of evangelical churches, from all the classes connected with the College, propose to establish a Library for the use of the members of the Society, and for the circulation of religious books among the students generally. A generous donation has already been made by one benevolent Society, and other donations, either of religious books, or of money, are solicited from publishers, clergymen, and others interested in the Society and the religious interests of the University.

The Society is in a more flourishing condition than ever before. Weekly meetings are held, at which essays are read, and conversation held on religious subjects, and the influence of the Association is felt throughout the College. Donations may be sent, directed to the Society, to the Rooms of the Congregational Board of Publication in Chauncy street, Boston, or Clark, Austin & Smith, No. 3 Park Row, New York.

The subscribers having been made acquainted with this appeal, and feeling a deep interest in the object, and also learning that it meets with the approbation of the Rev. President, hereby express hope that the application may be regarded with favor, and meet with gratifying responses in the form of books and pecuniary donations.

Samuel M. Worcester, Manton Eastburn, Nehemiah Adams, Rollin H. Neale, John S. Stone, Milton P. Braman, S. F. Smith.

A Polyglot English Pronunciation.—We often hear that the "schoolmaster is abroad;" but until recently, we were not aware that we have now among us a schoolmaster *from* abroad. One day last week, we dropped into a public school in one of the lower wards of the city, to listen to the recitations, and to look at the faces of the children. On being shown into a class-room, we were introduced to a gentleman who occupied the chair as teacher, and who, if there is any reality in the popular idea of a "raw Irishman," was just the man that St. Patrick himself might have sent to personate it. The class were engaged in reading, and the boy who happened to be up was a dull, sleepy-looking German, about seventeen years of age, whose articulation of English was scarcely intelligible. Each word was first pronounced by the teacher, (in his own peculiarly national style) and then repeated by the unpromising pupil, whose thick Teutonic tongue tried faithfully but unsuccessfully to render the "rich Irish brogue";—until the performance became so highly amusing that for fear of disturbing the class by our involuntary merriment, we hastily retired!

It is well known that the beauties of any language cannot be accurately rendered in a translation; and we respectfully suggest to the Board of Education that the rule does not appear to admit of exception in the case of conveying to a German mind our English pronunciation through the medium of an Irish schoolmaster!

A Library for Women.—A public meeting will be held in Rev. Dr. Chapin's church, Broadway, on Tuesday evening next, with a view to the formation of a public library for women. The speakers announced are Rev. Henry Ward Beecher, Rev. Theodore L. Cuyler, and Hon. James T. Brady.

Lectures to Ladies.—Several courses of lectures for ladies, to be delivered at Spingler Institute, are announced for the coming season.

The Independent

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: REV. GEORGE B. CHEEVER, D.D., (C.,) REV. HENRY WARD BEECHER, (✻,) and Mrs. HARRIET BEECHER STOWE, (H. B. S.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Correspondence.

OUR FUTURE RELATIONS WITH SOUTH AMERICA.

It seems to be high time for the Christians of the United States to ask themselves what they shall do, that is, what they ought to do, for their neighbors, the inhabitants of the republics south of us. They have done but little hitherto, almost absolutely nothing; and it is easy to presume, as most of us have done, that we knew nothing we could do. The same may be said now, and at any future time, until some efforts be made to obtain information. We may fear that some of us have not only done nothing for the Spanish Americans, but have done something against them; for we have waged a bloody war against Mexico, for objects which some professed Christians justified; and the filibusters have in a degree been countenanced by some persons who claim the Christian name. Unquestionable it is, that a very general apathy has been shown by good people toward our brethren of the south, while they have been more open to our influence than the people of most other countries on the globe, and more means have been within our reach for rendering them most important services. Those who have read what *The Independent* has published on the subject from time to time during past years, must be willing to admit the truth of this assertion.

It would seem quite enough to attract the particular attention of American Christians, and induce them to undertake liberal enterprises in favor of the evangelization of Spanish America, to contemplate the striking contrast between their history and condition and our own. How affecting is the reflection, that God, in his mere mercy, crowned with success the efforts of our English Protestant ancestors, in their conflicts with the Papal power during the Reformation, while, in his mysterious providence, he allowed Antichrist to prevail in Spain, as well as in Italy! This was not because the Spaniards were not energetic and even heroic in performing their share in the holy war, for multitudes of them endured martyrdom for the faith.

And now, after three centuries of sufferings, under the fiery and bloody persecutions of the Beast and the False Prophet, a large portion of that race have been placed, as it were, under our tutelage; and, after adopting civil institutions copied from our model, look to us with the confidence and affection of younger brothers, and ask to share with us that great gift of our common heavenly Father, for which some of their ancestors so bravely contended, but which no family of their race has yet been permitted to enjoy.

There are causes for our long neglect of their appeal; for they and we have insidious enemies, who still seek to prevent that general, hearty, and active sympathy which ought to exist between North and South Americans, and whose results, if once established, would give to Popery one of the most "deadly wounds" she has ever received. These enemies are the Jesuits and their co-operators, who are constantly at work, in their snaky manner, both in this country and elsewhere. They have been at the bottom of most of the revolutions and outbreaks made in Mexico and elsewhere, against the principles of popular government and religious liberty, and their hostility will continue as long as their unwholesome Society exists. The Bible is the chief object of their antipathy, and therefore we should be unwearied in our efforts to diffuse it and its influence among the people, whom they still seek to hold subject under their arrogant and slavish control.

We should allow no obstacles to discourage us from that task, which God has evidently devolved upon us, by giving us the position which we occupy and the means at our disposal. We surely have no excuse for being less diligent than the Jesuits, who persevere, amidst all the hopelessness of the final success of their ungodly cause. Neither can it any longer be pretended that Spanish blood is impregnable by Gospel artillery. If other evidences were wanting, the results of the labors of Mr. Monsalvatge in New Granada are amply sufficient to put to endless silence so unjust and unscriptural an assumption. That devoted missionary has fully proved, by practical experiment, the truth of an affecting prophecy, which he made to Christian friends in this city some years ago, while eloquently urging the mission in which he is now engaged: "You will find that they will hear with love '*the sweet name of Jesus.*'" ['El dulce nombre de Jesus.'] And see—already thousands of natives, who have been educated by priests of Rome, have risen in rebellion against some of her fundamental doctrines and practices, and insist that they will have the genuine Gospel.

The obstacles which have been in the way heretofore have been numerous and great, and such as could not be speedily and effectually removed without our aid. What has been done with but little assistance from us, we see in New Granada; and what might have been done with more, it is not difficult to conjecture, to those who have paid sufficient attention to the subject to enable them to judge. Let us say once more, that, by means of the press, a regular current of evangelical instruction, accompanied with much useful knowledge, important to the people, might be made to flow through all Spanish America, and to reach even other Spanish countries, and Spain itself, for a small sum annually. A plan has been formed, and fully prepared, which competent hands, in favorable positions, are ready to execute, by their valuable but gratuitous labors, the necessary expenses of which, by estimate, fall short of five hundred dollars. This, in all its details, can easily be explained.

We are happy to add, that this plan is founded on practical knowledge, by practical men, and those who have so much zeal in the cause as to offer their services in carrying it into effect. There are other modes in which our countrymen might render efficient, extensive, and lasting service to the cause of the Gospel and civilization in South America. We will revert here to one of these—the most important, perhaps, of all.

The project of Missionary Colonies has been seriously entertained, for several years, by some of our countrymen, who have become more and more convinced of their importance and practicability, the more they have given attention to the subject. Some of our most experienced and judicious foreign missionaries have been consulted; and the strong approbation they have expressed, with the forcible reasons they have given, in their favor, would doubtless make strong impressions on Christians at large, if they were generally circulated. It will be evident, from brief reflection, that if the residence of a small band of missionaries in a country destitute of the Gospel is so important, and even the support of a single one is justly regarded as an enterprise worthy of united effort, contribution, and prayer, the establishment of a Christian community, with all its constituents and influences, in such a land, must be still more desirable, and fitted to accomplish the ends of evangelization and its attendant blessings with far greater success, and to a much greater extent. There are some, perhaps many countries, where such an enterprise could not, at present, be undertaken with favorable prospects, and perhaps where it would be impossible. But, while there are others in which no important obstacles exist, and many things concur to favor it, the subject should at least be seriously considered.

We will not now stop to show that certain other parts of the world are favorably situated for American Missionary colonization, or to point out parts of Africa which appear especially inviting. We will confine the few remarks we have yet room to make, to some of the Spanish-American republics, where the facilities are greatest and the inducements most numerous and important. These are New Granada, Venezuela, and Central America. In all of them are numerous elevated tracts of land, which enjoy healthful climates and rich soils, many of them easily accessible from the sea coast, abounding in vegetable and mineral resources in the highest degree valuable, capable of supporting a large population, and so situated as to be able to extend an influence far and wide. Now, by timely and judicious provision, such places may be planted with North American colonies, composed of good men, united in purpose and furnished with the elements of success. But this must not be left to accident, to speculators, or to the intrigues of corrupt statesmen, combined in secret for the establishment of an iniquitous system.—While we are writing, the report comes of the departure of Walker for Aspinwall, on his way to another savage invasion of Nicaragua! Was it not the duty of our Government to have prevented this repetition of a virtual, though cowardly infraction of our treaty with a friendly nation! And might it not have been prevented, with all its disgraceful and barbarous consequences, if our people had protested against it, as they ought to have done! We may ask, is it now too late to remonstrate, and to insist that something shall be done to prevent the butchery of defenseless people in those regions, where thousands of lives have already been sacrificed by the hordes of vagabonds, sent by the slave propagators to Central America, as they were sent, a few months ago, to Kansas?

The energy and resources of our freemen, which were so victoriously exerted in our new and noble territory, should be brought into action wherever they are needed; and the success we have had in that great struggle ought to inspire us with full confidence in our principles, our power, and the blessing of God. We can *colonize* better than any other people on earth, if we are true to our own principles.

—And, while we are writing, the report of Walker's departure is denied by the newspapers, with that of the preparations of men and arms for a new filibustering expedition. But, whatever be the facts, our duties are plain; and, as American citizens, and still more as Christians, we cannot shut our eyes to the imperative duty of doing something for our brethren of the south. D.

ERASED, BUT NOT ANNULLED.

Messrs. Editors: Allow me to correct an error, into which your "C." contributor has inadvertently fallen, in regard to the General Assembly of 1816, and their action on the subject of slavery. The testimony of the Assembly of 1794 still remains the testimony of the Presbyterian Church, in both of its branches. It has never "been annulled or repealed," much less has it "been deliberately abandoned"; as "C." under a mistaken view of the case, has intimated. Had he consulted the records of the Assembly of 1816, he would not have written as in your last issue.

The history of the matter can easily be given. The Presbytery of Philadelphia, being at a loss as to the authority of certain marginal notes, attached to the printed constitution of the Church, sent the question, by overture, to the General Assembly. The overture was referred to a committee, whose report, after amendment, was adopted, and is as follows:

"The book referred to was first published with nothing but the simple text, without any Scripture proofs, or any notes of any description whatsoever. This is evident, not only from the Minutes of the General Assembly, but from the numerous copies of this first edition of the standards of our Church which are now in existence. It is, also, equally evident, from examining the records of the General Assembly, that not a single note in the book has been added to, or made a part of the constitution of the Church, since it was first formed and published, in the manner above recited. Several alterations and additions have been made, by referring them when contemplated to the Presbyteries for their decision thereon, in the manner pointed out in the constitution itself. But, among all the points thus referred, there is not found a single note which now appears in the book containing the constitution of our Church. Hence it follows, beyond a doubt, that these notes are no part of the constitution.

"If, then, it be inquired, how these notes obtained the place which they now occupy, and what is the character as to authority which they possess?—the answer is this: When a second edition of the standards of our Church was needed, it was thought by the General Assembly that it would be of great use in itself, highly agreeable to the members of our Church generally, as well as conformable to the example of the Church of Scotland, from which we derived our origin, if the Scripture proofs were added, in support of the several parts and clauses of the Confession of Faith, Catechisms, and Form of Government. A committee was accordingly appointed by the Assembly, to select Scripture proofs, and to prepare them for being printed with the second edition of the book. The work of this committee was the following year referred to another; and ultimately the committee charged with preparing the Scripture proofs reported, along with these proofs, the notes which now appear in the book, and which were approved by the General Assembly, and directed to be printed with the proofs in the form in which they now appear. These notes, then, are explanations of some of the principles of the Presbyterian Church, given by the General Assembly, and which, of course, the General Assembly may modify, or altogether exclude, at their pleasure; whereas the articles of the constitution must govern the Assembly themselves, and cannot be altered or abrogated but in the manner pointed out in the constitution itself.

"On the whole, in the book containing the standards of our Church, the text alone contains the constitution of our Church; the notes are an exposition of principles given by the highest judicature of that Church, of the same force, while they continue, with the other acts of that judicature, but subject to alterations, amendments, or a total erasure, as they shall judge proper.

"*Resolved*, That as it belongs to the General Assembly to give direction in regard to the notes which accompany the constitution of which they are the supreme judicatory, this Assembly express it as their opinion, that in printing future editions of the constitution of this Church, the parenthesis in the note, on this part of the form of government which defines a synod, and which is expressed in these words: 'Since a synod is only a larger presbytery,' be omitted; as well as the note connected with the Scripture proofs in answer to the question in the Larger Catechism, 'What is forbidden in the eighth commandment?' in which the nature of the crime of man-stealing and slavery is dilated upon.

"In regard to this last omission, the Assembly think proper to declare, that in directing it, they are influenced by far other motives than any desire to favor slavery, or to retard the extinction of that mournful evil, as speedily as may consist with the happiness of all concerned.

"*Resolved*, That the foregoing resolution, with the report of the committee, sanctioned by the Assembly, on the same subject, be printed, and connected with the last edition of the Confession of Faith, Catechisms, Form of Government, etc., of this Church."

It is thus made plain, that the note in question having never been submitted to the Presbyteries for their approval or rejection, as the constitution requires, was, at no time, a part of that constitution, but simply a testimony on the part of the Assembly of 1794, in relation to the sin of man-stealing, and the retaining, selling, and buying of stolen men. This testimony should have been placed on their records, as in all other cases, but not printed with the constitution. The Assembly of 1816 perceiving this error, attempted to correct it, by directing the omission of the note from future editions. But, lest a wrong interpretation should be given to this action, and their motives misapprehended, they took special pains to guard against any such result, by the assurance that they were influenced by far other motives than any desire to favor slavery, or to retard the extinction of that mournful evil, as speedily as may consist with the happiness of all concerned.

The testimony of the Assembly of 1794, as expressed in the quotation from Poole's Synopsis, has not "been annulled or repealed;" has not "been deliberately abandoned" The Assembly of 1816 had no such intention or desire. On the other hand, they put on record their own testimony against slavery, and their desire for its speedy extinction. All that they did otherwise, was simply a correction of the record. They repealed nothing, and took no backward track. And in this they reflected the views and feelings of their constituents, whose representatives, only two years afterwards, so heartily gave expression to their abhorrence of slavery in the famous testimony of 1818. That famous note, then, is still to be regarded as "an exposition" of the "principles of the Presbyterian Church," on the sin of man-stealing and slaveholding; never yet repealed, annulled, or modified; and, I may add, never to be repealed.

E. T. H.

"A CORRECTION" CORRECTED.

In *The Independent* of the 9th inst., is an article by "Covenanter," headed "A Correction."

I wish to correct "Covenanter" on one point, which I would not notice if it was not a wide-spread and dangerous error. In his article occurs the following very remarkable language: "Nay, so consistent are they, (the Reformed Presbyterians or Covenanters) in opposition to it, (slavery) that on this very account prominently, they refuse to swear the oath to the Constitution and laws of the United States, to vote or hold office under it. And this because they believe that the Constitution, good as it confessedly is in many leading features, especially in vindicating the rights of *white men*, is manifest and unblushing in its derogation from the Rights of God, and defiant in its robbery of the black man's God-given rights. They believe that the Constitution legalizes the existence of slavery—that it sanctioned the piratical slave-trade until 1820, that by act of Congress *may again* become *law*."

When will men learn to carefully study the Constitution, to learn its character, and receive the evidence of its own written words upon which to form an opinion as to whether the Constitution is pro-slavery or anti-slavery, and not receive their opinions from others, and thus be led into egregious errors? There is no greater error held among men, than that act forth in the language of "Covenanter," viz. "The Constitution legalizes the existence of slavery." The only reference "Covenanter" makes to the Constitution, is that clause where Congress is prohibited from exercising its power to prohibit the migration or importation of such persons as any of the states might think proper to admit previous to 1808. That article of the Constitution (vague and indefinite as it always was) expired by its own limitation fifty years ago, and has no connection whatever with the legality or illegality of American slavery at the present day.

"Covenanter" admits that the Constitution vindicates the rights of *white men*. In this he is correct. But in the next breath he says the Constitution is defiant in its robbery of the black man's God-given rights. Here is his great mistake. The clauses of the Constitution which vindicate the rights of white men, also equally vindicate the rights of black men. For there is not the shadow of a distinction made between white men and black men, or between the Anglo-Saxon and African races.

If the Constitution of the United States guarantees liberty and the pursuit of happpiness to the white man, it also does to the black man.

If it legalizes slavery for the black man, it does the same thing for the white man.

For its language is unrestricted in this respect, and of universal application. Will "Covenanter" deny this? If so, point out the clause in the Constitution which in *any* sense prefers the white man to the black man, or secures privileges and immunities to one, and withholds from the other. *The truth is, the Constitution is an anti-slavery document.* In the name of humanity, I protest against this perversion of our excellent Constitution. This glaring heresy should be rebuked on all proper occasions. It is time that men should learn that the Constitution is anti-slavery, and that it is their duty to assist in electing federal officers who will administer the government as the Constitution requires, namely, to "establish justice, promote the general welfare, and secure the blessings of liberty," to *every man* in all the territories *and in all the states of this Union.*

Chicago, Sept. 14, 1858. J. W. Bushnell.

Religious Intelligence.

CONGREGATIONAL.

Ordination.—At the call of the Congregational church of Windsor, Eaton county, Mich., a Council of ministers and delegates from neighboring Congregational churches assembled at Windsor on the 6th of October, and after a thorough examination ordained Mr. W. W. Robson (recently from Tyneside, England) to the work of the Gospel ministry. Sermon, by Rev. W. B. Williams o Charlotte; Ordaining Prayer, by Rev. J. S. Kidder of Eaton Rapids; Charge, by Rev. Charles Temple of Vermontville; Right Hand of Fellowship, by Rev. J. W. Smith of Eaton Rapids; Benediction, by Rev. W. W. Robson.

Boston.—Rev. Edward Johnson, who has been pastor of the Congregational church in Jacksonville, Ill., for the past seven years, has engaged to preach during the ensuing winter in the Bowdoin-street church, Boston. His engagement will commence with the first Sabbath in November.

Doing Away with the Choir.—The Congregational church in Muscatine, Iowa, of which Rev. A. B. Robbins is pastor, have lately abandoned their choir gallery. A harmonium is placed beside the pulpit, around which gather a few singers, with whom the entire congregation join in that part of the service.

PRESBYTERIAN.

Boston.—There are soon to be two Old School Presbyterian churches in Boston—to be formed by a transfer of existing Presbyterian churches to the care of the Old School General Assembly.

Danville Seminary.—Rev. Dr. Stratton of Natchez, Mississippi, publishes a letter declining the Professorship of Church Government and Pastoral Theology in Danville Seminary, to which he was elected by the last General Assembly.

Rev. Albert Barnes' Church.—Sunday before last, at the First Presbyterian church, on Washington square, Philadelphia, (Rev. Albert Barnes, pastor) eight persons were added to the communion, four of whom were on examination, and four by letter.

METHODIST.

Bishops Fallen on their Faces.—A recent lithograph of the Bishops of the Southern Methodist Church has elicited a good deal of comment from the press, owing to the failure of the likenesses. The publisher has issued an explanatory card, in which he says:

"The lithographs of the Bishops are not what they were designed or deserve to be. The artist did them well, and furnished me with a good proof, upon which I ordered them sent off as soon as struck off. The artist went in the country a week, and during this time a boy, in sliding the stone on the edge, let it fall on its face, and completely, to a practiced eye, ruined the likenesses of Bishops Capers, Bascom, Andrews, and Paine, and slightly injured the others; and the printer, to hide it, applied too much ink—throwing all in the shade, and so sent them off! Being done—it was done, and badly done, but could not be helped. But I immediately ordered the whole job to be done anew from the originals, getting a better likeness of Bishop Paine, so that in a few days I will have a picture that will be worthy of all concerned."

A Hundred Thousand Converts.—We see it stated by one of the Methodist journals, that from what has already been heard from the Conferences, it may be safely calculated that more than one hundred thousand converts have been gathered into that Church during the past year. This is a large number, and seems from its "roundness" to lack those exact details necessary to a satisfactory and accurate statement.

REFORMED DUTCH.

Newark.—The Newark *Mercury* says: "The Rev. John Gaston has again returned the call tendered to, and accepted the second time by him, from the Consistory of the First Reformed Dutch Church of that city. This action of Rev. Mr. Gaston definitely settles the question against his taking the position."

Rev. Dr. Marselus.—This clergyman, pastor of the Reformed Dutch church in Bleecker street, New York, preached on Sunday before last a farewell sermon to his church, after a thirty-six years' settlement. The reason of his resignation has not been publicly stated.

BAPTIST.

Death of an Old Missionary.—Rev. John Thomas, one of the oldest and most useful missionaries connected with the English Baptist Missionary Society, and for many years conductor of the mission press, died recently in Calcutta. His disease was first cholera and then pleurisy. He had labored in India for thirty-two years without once returning home.

Yellow Fever.—The editor of the *Southern Baptist* has had a slight attack of the prevailing fever at Charleston, laying him aside from the labors of his office ten days, but is now entirely recovered. The fever is believed to be in its subsidence both here and at New Orleans.

Mr. Spurgeon.—Mr. Spurgeon has been making a tour to Ireland, and here, as everywhere, he excited the greatest interest. Immense crowds attended his preaching. From four to five thousand persons were present at his concluding address to the people of Belfast, which was delivered in the Botanic Garden.

A Library Sunk in a Canal.—We regret to learn of a calamity that has befallen Rev. Mr. Taggart of Rochester. Having recently accepted a call to the pastorate of a Baptist church there, he ordered his goods forwarded from New York, the place of his previous residence. Among these was his entire library, a collection of between 1,000 and 2,000 volumes, the work of twenty years' research. Among them were all his theological books. Most to be regretted of all was a portfolio, full of mementos, many of them dried and pressed grasses and flowers from Greece, some of them from the grave of Leonidas, the hero of Thermopylæ. The library, with other valuables, was forwarded by the Erie Canal. The boat sank on its passage, and the whole collection was absolutely and irretrievably ruined. Every one who numbers among his household Lares a choice selection of these silent teachers and faithful friends, will most heartily sympathize with Mr. Taggart in his really calamitous loss. Money may replace many of the books, but it cannot restore the souvenirs of classic spots, nor bring back the thousand delightful, almost sacred associations that cluster about the volumes that one has read and studied during an active life of a score of years.

Philadelphia.—The one hundred and fifty-first session of the Philadelphia Baptist Association has just been held in that city.

The Open Communion Tendency.—The *Christian Banner*, organ of the Union Baptists, represents that denomination as follows:

"We confidently believe that there are thousands of Baptists in the Old Dominion who have no need to be urged to make a 'start' in embracing the sentiments of open communion. They have in heart, principle, and sympathy, always been open communionists. They are beginning to look at and examine the subject for themselves, and the time is not far distant when close communion Baptist preachers will be forced to fall into the ranks of open communion Baptists, or go to hard work for their bread and butter."

EPISCOPAL.

Christian Courtesy.—A somewhat unusual act of Christian fellowship and courtesy toward another denomination, is related to the honor of an Episcopal church in Buffalo. The Episcopalians, it is well known, regard their church-edifices as consecrated to the exclusive purpose of Episcopalian service. To appropriate them to any other use, even of a religious character, is regarded by many as little short of sacrilege. It is, therefore, with great pleasure that we record the fact that the Church of the Ascension in Buffalo has recently given one of the best evidences of the true apostolic succession, by fraternally proffering the use of their consecrated place of worship to the Westminster Presebyterian church on Sunday afternoons, during the rebuilding of the edifice of the latter church.

Bishop Doane's Interdict.—Rev. Mr. Garden, who has been silenced by the Rt. Rev. Bishop Doane, for inviting a Methodist clergyman to assist in the service of communion at Cape May, was one of the main supporters of the union prayer-meetings in Jaynes' Hall, in Philadelphia; and his suspension is supposed to be connected quite as much with the Hall, as with his conduct at the communion table. The Bishop's interdict threatens trouble, the High Churchmen standing by him, while the *Protestant Churchman* says: "We hope Mr. Carden will yet have occasion to preach in New Jersey. Then let the penalty for not heeding this arrogant interdict be assigned. Let the case come to trial. It would be only too refreshing to get the Bishop of New Jersey to trial, even as prosecutor."

A Bishop left out of a Toast.—At a late dinner of the Oxfordshire Agricultural Society, England, the customary toast of the "Bishop and the clergy" was omitted. The London *Morning Advertiser* says that the omission was in consequence of some representations made to the Committee with respect to the Bishop of Oxford's course in relation to the matter of the Boyne Hill Confessional. To the majority of the people of England any attempt to introduce Romish usages into the Church will be always distasteful.

Present to Bishop Hopkins.—The *Church Journal* has the following:

"A handsome present has been made, by churchwomen of Philadelphia, to the Bishop of Vermont, as a testimonial of regard for his services in the Diocese of Pennsylvania last spring. It consists of a new set of Episcopal robes, with duplicate of rochet and lawn sleeves. They were gotten up 'regardless of expense.'"

A Stolen Pitcher Returned.—A silver pitcher, stolen from Christ church, Cincinnati, several years ago, has lately, through the kindness of Archbishop Purcell, been restored to the Senior Warden of the church. It was found "up in the bush" several miles from the city, and there being engraved on it, "Christ church, 1819," it was placed in the Archbishop's hands, under the impression that it belonged to some Roman Catholic church. But he being satisfied that it belonged to the Protestant Episcopal church, called at this office, and gave notice that the pitcher was in his possession, and would be delivered to the proper officer who should claim it.—*Western Episcopalian.*

MISCELLANEOUS.

Massachusetts State Sabbath-School Convention. We gave last week a report of the convention of the New York State Sunday-School Teachers' Association, held at Brooklyn. A similar convention was held at the same time in Newburyport, Mass. Mr. William Thurston, of that city, was chosen president. A large church-building was crowded during the entire sessions.

On Wednesday afternoon, an immense meeting was held in the City Hall. Long before the hour of commencing, the room was densely crowded, while hundreds attempted in vain to gain an entrance. The body of the house was mainly filled with children, though delegates were provided with tickets for the back entrance. So great however was the number of children who pressed in, that but a very small portion of the delegates were able to get seats. A choir of 300 children, mostly girls, occupied a platform raised for the purpose at one end of the Hall, while the gallery, aisles, and all available standing room seemed to be packed as densely as possible. The exercises of the afternoon consisted of singing by the children, and addresses by various delegates.

The convention, as we learn from *The Congregationalist*, was a very spirited and interesting gathering, and we have no doubt that its influence will be immediately felt in nearly all the schools represented, in securing greater faithfulness on the part of teachers, and in making the exercises generally more efficient in their influence over all concerned. The number in attendance was large, beyond all expectation. At least 2,000 people were accommodated with dinner on Wednesday, and not less than 1,400, it is estimated, were supplied with lodging and meals on Wednesday night. This severe tax upon the hospitality of the people of Newburyport, was met, however, in the most cordial and generous manner.

With the exception of Wednesday forenoon, two meetings were held during the entire sessions, and in every instance the principal one was crowded, while the other was large, and sometimes overflowing. The excellent rule adopted, and generally carried out, of limiting the speakers to three minutes, enabled large numbers to participate in the exercises, and assisted in giving them a practical turn.

Who has any Old Clothes?—The Children's Aid Society, Clinton Hall, Astor Place, New York, make the following appeal:

"Have any of your readers ever thought how many a shivering little body their old clothes might cover this next winter? We could make use of a house full of old coats, dresses, and under-clothes, for the army of poor children who come under our knowledge, and if any can make new clothes, it will be pleasant in giving to think that they start (with these gifts) some poor boy or girl in a better life. If in the city, the address can be sent to our office, and we will have the clothes called for."

Prescription of Latin.—The Russian Government has issued a "ukase" prohibiting the teaching of Latin in all the colleges of the Empire. Hostility to Roman Catholicism—"Latin Christianity," as Milman styles it—prompts the measure.

Comparative Growth.—It is estimated the net gain reported by the Methodists of Great Britain at their Conference in August, makes an average of two members to each church; while the net gain reported by the British Baptists at their "Union" in May, makes an average of four members to each church.

The Largest Christian Association.—The Philadelphia Young Men's Christian Association has a membership of 1,800 or 1,900, and is the largest in the Union. A permanent Secretary is employed at a salary of $1,000.

Works of Charity.—The Young Men's Christian Association of New Orleans performed a noble work during the prevalence of the yellow fever. Soon after the epidemic began to rage, they divided the city into sections, assigning to each a visiting committee, advertised for nurses, established infirmaries, and, in short, engaged heartily and systematically in relieving the suffering. In less than a month, more than 1,000 applicants received their aid. Several of the members of the Relief Committee have died with the fever.

Sunday Schools in Texas.—A correspondent, writing from Texas, says: "In this state there are between six and eight hundred Sunday schools, established on the basis of the American Sunday School Union.

Proposed Union of Colleges.—The project of uniting the two colleges of Western Pennsylvania (Jefferson and Washington) is mooted in the *Banner and Advocate*. A correspondent thinks it unwise, as it may lead to strife where harmony now exists, and the editor thinks it impracticable.

Cure for Bronchitis.—One of our cleverest and most reliable friends informs us that common mullen leaves, smoked in a new pipe—one in which tobacco has never been used—is a sure and certain cure for bronchitis. The remedy is simple and innocent, and within the reach of all. Recollect that this is not the remedy of a retired physician whose sands of life have nearly run out, but is given to us by one who has tried it himself, and seen it tried with others, and has never known it to fail in effecting a permanent cure. The remedy is simple, and we can certainly discover no harm likely to arise from a trial.—*Scientific American.*

Forgetting the Day.—The Northampton *Courier* says that on Sunday morning one of the most regular church-going men, and a member of the church in Southampton, rose early, ate his breakfast, took his corn-knife, and went to his corn field and commenced cutting away! After working vigorously for two hours, he was informed by a neighbor that it was the Sabbath day. He would not believe it at first, declaring that it was Saturday, but was soon convinced, when he dropped his knife, went home, got ready for church, and when meeting commenced was in his seat.

Letter from Rev. J. C. Beecher at Hongkong.—Rev. J. C. Beecher, Chaplain of the American Seaman's Friend Society, at Hongkong, China, thus writes, under date of June 6th:

"The fleet is very large here now, and I am at last, after some endeavor, placed where I ought to have been long ago, viz., in the Seamen's Hospital ashore.

"The cloud of war is settling down on us again, and Hongkong is in a far more dangerous state than ever before. Many desperadoes have been sent from the main land, and more than twenty incendiary attempts have been made within the past month. Several citizens have been waylaid and robbed, so that every one now goes armed again.

"A severe battle has taken place at the mouth of the Pei-ho River, which is the approach to Pekin. All agree that the Northern Chinese have shown themselves quite superior to the Southern. The English and French together lost over 200 killed and wounded.

"Owing to the approach of the typhoon season, all ships are obliged to cross the bay and lie under the shelter of the main land. Monday last I shipped my berth, and now lie at the head of the shipping, and nearly two miles from Hongkong. We are within eighty yards of the shore, and surrounded by Chinese. If they will wake me up before they attack me I have small fear of them, for the ships will send me quick aid. But the rascals are treacherous and cowardly; so I lie awake some times. May God grant us a safe issue out of these troubles and give us quieter times."

Since the date of the above letter, intelligence has been received of a treaty of peace between China and the European powers. It is hoped that these dangers and obstructions to his work will now be removed. Yet the treachery of the Chinese character, and the feeble control which the local mandarins have over the people, leave still ground for apprehension that serious annoyances, if not positive danger, may yet continue.

THE REVIVAL.

A Thrilling Instance of Faith.—A clergyman in Philadelphia read a letter at one of the Sansom-street noonday prayer-meetings, last week, from a young man of his acquaintance who was on board the ill-fated Austria, in which he detailed the last interview between himself and five Christian comrades who perished beneath the waves. As soon as the destruction of the vessel was deemed inevitable, these six young men took a position between the flames and the water, with the understanding that at the last moment they would unitedly consign themselves to the sea. In the bare moment thus allowed to contemplate their fate, their hope in Christ was confidently expressed, and when, to escape the spreading fire, their leap became necessary, they grasped each other's hand, and with a parting "farewell," and an expressed confidence that in "a few moments they would meet in heaven," they sprang into the sea. The writer of the letter states that after sustaining himself in the water by means of a life-preserver for four hours, (during which time his contemplations of a future state ripened into a joy in believing in his Savior such as he had never before experienced) a vessel hove in sight for his release. The reading of the letter referred to elicited an outburst of feeling all over the room.

Four Great Revivals.—At the Fulton-street prayer meeting, a few days since, a clergyman of the Dutch Church said:

"We are now in the fourth great revival under the Gospel dispensation. The first commenced in Pentecostal times, and continued several centuries. The second commenced in the time of Martin Luther, and was long continued in the church. The third was in the days of Edwards, Whitfield, Tennants, (and Wesleys?) The fourth is that which now pervades our country, and is spreading to all other lands.

"The great fact and truth established by the first great revival, was the supreme divinity of our Lord and Savior Jesus Christ. It began with the dispensation of the Spirit on the day of Pentecost. It went on through the days of the Apostles. This was the great rejoicing truth and fact of the period. It filled all hearts with gladness. It was the great truth on which the faith and the fate of a perishing world depended. It was necessary that this truth should be established and felt as a foundation on which the world would build its hopes.

"The great truth illustrated and established by the great revival in the time of Luther and the Reformers, was the doctrine of justification by faith in Christ. This cardinal doctrine was the platform on which they stood, in their opposition to the errors of the Church of Rome. It was necessary that the world should be set right on this subject. And it *was* set right. It was this that aroused the true Church with amazing power, so that kings and dynasties sunk feebly down before her, as she marched on in her glorious triumphs.

"The first truth illustrated and established in the third great revival in the time of Edwards, Whitfield, Tennants, (and the Wesleys) was the doctrine of instantaneous conversion and regeneration by the Holy Spirit. It was necessary that this great doctrine should be enforced and stamped indelibly upon the convictions and heart of the world, so that it should remain an undisputed fact, received and acknowledged by all.

"And now the great truth, illustrated and established by this great revival of the present time, the fourth great revival, is the cardinal doctrine of Christian union; oneness of the Church; a real unity; a oneness of all her members in Christ, the Head.

"It is this great truth, that is in this revival, and by this revival, impressed upon the world. It is this that arms the Church with its energy and power, by which she overcomes and goes on to victory and triumph. This is the truth which is to live in the convictions of men, till Christ has subdued all things to himself."

Public Prayer-Meetings in Great Britain.—We find the following statement in the *Edinburgh Witness*—the paper of which the well-known Mr. Peter Bayne, successor of the late Hugh Miller, is editor:

"Meetings are now being organized almost simultaneously in Glasgow, Edinburgh, Dundee, Aberdeen, Inverness, and Liverpool. A feature of similarity in some of these meetings to those which are still taking place on the other side of the Atlantic is this, that they are not only held in the evening, but also in the busiest part of the day, between twelve and one o'clock. In Glasgow, meetings have taken place for a few weeks in Free Anderston church on Tuesday evenings, and on Wednesdays at noon, which have been well attended. In the Religious Institution Rooms a meeting is held on the Friday evenings, and it is in contemplation to establish another meeting, in the same place, during business hours. The advocate of Protestantism in the eastern end of the city (Rev. R. Gault) has also initiated the movement in that district, on Tuesday last, at noon, in Suffolk street chapel, where it is to be continued. On Wednesday evenings a meeting is held in Free St. Mark's church, in connection with the same movement. At Inverness a meeting takes place every morning at seven o'clock, and every evening at eight. A similar meeting is held in Aberdeen twice a-day; and the Dundee Sunday-School Teachers' Union have agreed to hold meetings every night, several of which have already taken place. In Liverpool a meeting for business-men is held every Monday, Wednesday, and Friday, from half-past twelve to half past one p. m., under the auspices of the Young Men's Christian Association of that town."

Increasing Religious Interest in Sweden.—We recently mentioned that a deep religious interest was pervading Sweden. We learn that it is still on the increase. A recent letter states that the Spirit of God has been poured out upon the people to an extent very similar to that experienced in America. This blessing has not been traced to external agency. The multiplication of copies of the Bible, indeed, during the last ten or twelve years has been very extensive, and the Word of God has been much read, but ministers and preachers have employed no extraordinary efforts to draw attention to the truth, or to awaken an interest in religion. And yet we have it, on the highest authority, that there is scarce a parish in Sweden where souls are not anxiously inquiring after the way of salvation. In some of these the clergy are worse than indifferent—they are lax in morals or scandalous in life. But even in such localities the religious movement is felt, and a peaceful revolution of the most beneficent kind is thus gradually and silently operating. All classes of the people participate in the sacred influence, and the families of many of the nobility are among those most deeply and happily impressed.

Additions to the Church in Fair Haven, Ct.—Twenty-nine persons were received into the First church in Fair Haven, Ct., last Sabbath, Oct. 10; twenty-six of them on profession of faith. Seventeen of the number were heads of families. At the sacrament a collection was taken for furnishing the Congregational chapel in St. Paul's, Min., with hymn-books, illustrating, by this material aid, the communion of saints. A friend of the pastor's had already forwarded, at his suggestion, a communion set and baptismal bowl to the church in St. Paul, and another friend, in like manner, has sent a noble Philadelphia Bible. The publisher of the "Plymouth Collection of Hymns" added a generous donation to the books that were purchased. These gifts are interesting from the fact that Rev. Burdett Hart, pastor of the First church in Fair Haven, is to supply the pulpit of the church in St. Paul, as he may be able, during the coming winter and spring. Correspondent.

Oct. 14, 1858.

Baptists in Union Prayer-Meetings.—The *Christian Chronicle*, of Philadelphia, says:

"We think it an assertion well borne out by the facts when we say, that Baptists have by no means been behind any other class of Christians in the support of union prayer-meetings. In all these places, large and small, where these services have been continued until the present time, the members of our denomination have not been found wanting, either for zeal or efficiency, in this good work."

Firemen's Union Prayer-Meeting.—The Young Men's Christian Association of Philadelphia were to hold a union firemen's prayer meeting at Jaynes' Hall, on Thursday evening, the 21st instant. For this purpose all the companies in the city and vicinity were invited. The hope is entertained by the committee that this will be the greatest gathering of firemen ever held.

Cincinnati.—The union morning prayer-meeting in Cincinnati has been increasing in interest for some weeks past. Cases of conversion are frequently occurring in connection with it, and the adjacent country, as well as the city, is feeling its influence. A young lawyer recently arose in the meeting, and declared that, through its influence, he had within a few days chosen Christ as his portion. Many interesting incidents have recently occurred.

Conversion of Man-of-Warsmen.—From the worthy report of Rev. C. J. Jones, pastor of Mariner's church in Madison street, New York, we cut the following extract:

"A seaman on board the Sabine also desires to unite with this church. Rev. Mr. Stockbridge of the Navy, in a letter to me, says: 'The Navy is feeling the influence of the great awakening. Sailors are being converted and permitted to labor among their shipmates. We have supplied three ships with little bands of sailor missionaries, and they have gone to three different squadrons. I hope and pray that we may be so blessed on board this ship, that every draft of men shall have in it praying sailors.' The letters received from seamen during this month are of peculiar interest, and go far toward corroborating the statement of our brother Stockbridge, that the Navy is feeling the influence of the great awakening; and not the Navy only, but the entire naval marine. In fact, the triumphs of the men of the sea are to us but as signs of the coming of the Son of Man, and evidences to us that God is fulfilling his prophecy, and bidding us take courage and pray and labor for the conversion of the 'abundance of the sea.'"

Prayer-Meetings in Salem, Mass.—A daily prayer-meeting is appointed to be held at the Howard-street church. This is a union meeting. A weekly union meeting is held every Thursday evening. The exercises are of marked and deep interest.

A Drunken Officer.—At one of the Boston prayer-meetings an officer of the Army was brought in, and induced to take a seat. He was dressed in his uniform; but he was sadly demented by intoxication. He was picked up in the streets by the Chaplain of the Seamen's Bethel. He evidently was very much astonished to find himself in a prayer-meeting. He said he was unworthy to be there, and was awed by the tone of the meeting.

Freewill Baptists.—The *Morning Star*, Freewill Baptist, rejoices over "six thousand more friends of Christ and heirs of glory," that number having been added to their membership during the year, according to the register.

**A Prayer-Meeting Res

Prayer-Meetings in Washington—Daily union prayer-meetings are maintained in Washington, with many hopeful indications.

MISSIONARY NEWS.

The Opening of China—The most interesting missionary news of the month is the opening of China as a field for Christian missions. The recent treaty provides for the toleration of the Christian religion in all parts of the empire, and stipulates that missionaries shall be unmolested in their work. Missionaries have been sanguine in the belief that if they could penetrate inland, they would find the people more upright and religiously inclined, and therefore more ready to receive the Gospel. In the commercial cities, where alone it has been lawful for foreigners to reside, the love of money and trade has blunted the conscience, so that missionaries have sometimes doubted if the Chinese as a nation had any conception of a holy God, or any idea of veracity. We shall soon know if the results of labor in the interior are more promising

Reception of Missionaries by the King of Burmah—Intelligence has been received from Ava, of a magnificent reception given to Rev. Mr. Kincaid and Rev. Dr. Dawson, Baptist missionaries, by the King of Burmah. Mr. Kincaid, it will be remembered, was the bearer of a letter from the President of the United States to the King. A royal zayat was built for the reception of the letter, and a long procession was formed to convey it from the zayat to the royal city.

It was opened in the royal court by order of an under Secretary of the State, translated into Burmese, and in the evening presented by the chief minister to his majesty. It gave great satisfaction to the monarch and all the court. Mr Kincaid and Dr. Dawson had two personal interviews with the King, in which he expressed himself with great frankness, and intimated his wish to have an American consul at his court.

"In some respects the King spoke like a real Christian philosopher, like a man possessing good sterling common sense, who was deeply imbued with the responsibilities of his exalted position, and desirous, so far as he was able, as the King of Burmah, to discharge his duty toward his country, and to live at peace with the rest of the world. Before leaving the royal presence, I begged the favor of a piece of ground on which to build a mission house hereafter. He instantly replied that he would not only give a piece of ground, but would also build me a house. I thanked him for the liberal offer, and remarked that I would by-and by avail myself of it."

The meetings held in the capital were never disturbed during their stay in Ava.

Tavoy—Missionaries in their labors in foreign lands, gather much valuable information in science and natural history. Rev. Mr. Cross of Tavoy gives a curious account of ravages by rats, a species of destroyers more dangerous than locusts. They twice visited the rice fields, devouring the paddy, and cutting down the rice stalks. They easily swim across rivers, crossing in columns, so abundant that a boat crossing through caught bushels of them. They make their appearance every twenty or thirty years, like locusts.

The Kalmucks.—The Kalmucks are still pagans. In the spring of the year they sacrifice a ram to their deity, to procure an abundant increase of herds and flocks. The skin is elevated over the hut on a long pole, the head of the animal being turned toward the east. The flesh is boiled in a huge caldron, and furnishes a jovial feast to the tribe.

Rev. Dr. Binney's Views of Missions—At the late meeting of the Philadelphia Baptist Association, Rev. Dr. Binney, recently reappointed as a missionary to Burmah, made some interesting statements respecting his return to his old field of labor:

"The work he had to do was peculiar as he returned to his old field in Burmah. He had to operate on a peculiar class of people. The Karen minister first studies his Bible, and knows and preaches but little else. But he acts with great promptness and activity. He is liable to error as he proceeds to his work, and needs help to keep him from error. Every Karen is a laborer. He preaches and applies what knowledge he has, whether sound or otherwise, and hence to make a right impression and lead those to whom he preaches to right action, he should know the truth as it is in Jesus."

"This energetic, prompt action in carrying into effect what he knows, is the secret of the power and success of the Karen.

"The Karens need business habits to know how to make money. While the missionaries go out into fields and among other nations to preach and exert an influence in converting men and planting churches, there should be brethren at home that can work, plan, and make money just as in this country, in order to sustain them, and meet their wants while doing this work. The Karen pastor guides and directs everything. But to teach correctly he must first be taught himself, generously and correctly.'"

"It has been said by some, by way of objection, that when they receive a secular education, they go where they can use it and make money. This, however, was right. This was needful as a part of the machinery to work it successfully. The machinery is sadly defective without this secular education, and its power to train up men for business and for making money. The reason he did not return years ago, was that the deputation and others who sympathized with them thought so differently on this whole subject. He could not be useful in Burmah in teaching the Karens and training a native ministry, unless there were schools and means provided for general instruction, in order to be appreciated and apply the instruction he had to give. If he could not be a free man, and teach as he thought best while on the ground, and in view of his own observation and experience, he would rather stay here and be the President of a college, or anything else. But now all restraint was removed, and he could return to Burmah untrameled and teach as he deemed for the best."

He stated also that, in all probability, this was the most prosperous and inviting missionary field in the world, as there were now not less than fifteen thousand converts among them. He said that they, above all other people, needed theological instruction—that they were a conscientious, intelligent, metaphysical, and thinking people, always wishing to know the why and the wherefore for everything—unless they had some one to train them, they would be more likely than other people to run into the most fatal errors—and that this people seemed to be destined by God, as the standard bearers of Christianity throughout the rest of Asia.

Conversions among Children—A letter from a missionary of the American Board in Western India, mentions an instance of eight children recently received into the church of Christ on profession of their faith:

"One of them is the youngest daughter of the missionary who officiated in receiving them to the church. She stood there, with her dark-faced sisters in Christ, and pronounced the vows of God in a strange language. But God understands Marathi as well as English, and heaven rejoices when children come 'from the East and from the West' and sit down together in the kingdom of our God. Her oldest sister, now the wife of a missionary, was there, wishing that the other sisters also could come from far-off America, and share in the holy joys of this good day. Do you wonder that her father's hand and voice trembled from his emotions, as he spoke of the blessedness of Christian parents and their believing children?"

A Rare Dish.—The Bayeiya chief, Polami, visited us while eating. I gave him a piece of bread and preserved apricot; and as he seemed to relish it much, I asked him if he had any food equal to that in this country. "Ah!" said he, "did you ever taste any white ants?" As I never had, he replied, "Well, if you had, you never could have desired to eat anything better."—*Dr. Livingstone.*

New Hampshire—Rev. William Clark of N. H. has been reappointed as missionary agent for that state the ensuing year, and Rev. Asa Mann of Keene has also been appointed general missionary for Rockingham county.

Departure of Missionaries.—Rev. S. L. Baldwin of the Methodist Episcopal Church, with his lady, and Mrs. Beulah and Miss Sarah Woolston of Trenton, N. J., and Miss F. A. Potter of New York, have just sailed in the clipper-ship Empress for Shanghae. Mr. B. goes out as a missionary to the Chinese. The ladies who accompany him will act in the capacity of teachers. Three ministers of the Dutch Reformed Church also take passage in the Empress for Shanghae, afterwards destined for Amoy and Fuh Chau; for the former place the Rev. Alvan Ostrom and lady, and the Rev. Mr. Rappaljee; for the latter Rev. L. P. Peet and lady.

Literary Record.

BOOKS RECEIVED.

Dairy.—"Milch Cows and Dairy Farming; comprising instructions on breeding and management of milch cows, and the production of butter and cheese; with Horsefall's System of Dairy Management." By Charles L. Flint, Secretary of the Massachusetts Board of Agriculture. 12mo, pp. 416, liberally illustrated. Published by A. O Moore, 140 Fulton street; A. Williams & Co, Boston; J. B. Lippincott & Co., Philadelphia; and Rickey, Mallory & Co, Cincinnati.

Constitutional.—"The Municipalist." In two parts; the National Government, and the State Government of New York. 12mo, pp. 302. Published by George Savage, 116 Nassau street; Ross & Tousey; and Dexter & Brother.

Prophetic.—"The Revelation of John the Divine; a New Theory of the Apocalypse, corroborated by Daniel and other prophets." By Samuel S. Ralston. 8vo, pp 208, with a Chart. Published by Smith, English & Co., Philadelphia.

Children's Sabbath.—"Sunday in the Nursery; or, Familiar Narratives from the Book of Genesis." By the author of "Ministering Children," etc. 16mo, pp. 182. Published by Robert Carter & Brothers.

For Schoolboys.—"Sidney Grey; a Tale of School Life." By the author of "Mia and Charlie." 12mo, pp. 358. Same publishers.

The Poor.—"Cooper Gent, and other Sketches;" from "the Country Parson's Visits to the Poor." 18mo, pp. 180. Published by the American Sunday School Union, Philadelphia.

The Union Prayer-Meeting.—We learn from the *Christian Intelligencer* that the Rev. Dr. Chambers of the Collegiate Church, has in preparation a small volume, giving an account of the origin, character, and progress of the noon daily prayer-meeting in the North Dutch church in Fulton street:

"Such a work, prepared from authentic materials, and relating in a calm, dispassionate way the results of a meeting so intimately connected with the great awakening of the present year, will meet a deeply felt want, and be hailed with interest by many in all parts of the country. It will appear, we are informed, in the course of the ensuing month."

Palfrey's New England.—We expect soon the first volume of a standard history of New England, from the pen of Hon. John G. Palfrey. Since retiring from political life, Mr. Palfrey has been collecting valuable and rare materials for his work, which, judging from a perusal of a few of the proof sheets and the reputation of the author as a scholar and historian, will constitute by far the most attractive and judiciously written history of New England that has yet appeared.

Kingsley.—"Sir Walter Raleigh and his Times, with other Papers." By the Rev. Charles Kingsley, author of "Hypatia," etc. Published by Ticknor & Fields, Boston. pp. 461, 12mo.

Bunyan.—"The Pilgrim's Progress from this World to the World to come; delivered under the Similitude of a Dream." By John Bunyan. 4to, pp. 223, with twenty illustrations, drawn by George Thomas, and engraved by W. L. Thomas. Published by Robert Carter & Brothers.

Novel.—"Vernon Grove; or, Hearts as they are." 12mo, pp. 384. Published by Rudd & Carlton, 310 Broadway.

American Battles.—"The American Battle Roll, from Lexington to Mexico." Illustrated by Chappel. 4to. Part 2. Published by Johnson, Fry & Co, 27 Beekman street. We are requested to state that this work is published in semi-monthly parts, at twenty-five cents each, and is sold only to subscribers—guaranteed not to exceed forty parts.

Music.—"The Singer's Manual; containing an Elementary Treatise, Glees and Part Songs, Church Music, and Pieces for Concerts." Long 8vo, pp. 208. Published by Shepard, Clark & Brown, Boston. See advertisement.

Dodd's Mathematics.—"Elements of Trigonometry, Plane and Spherical, with the Applications." 12mo, pp. 212, besides Logarithms, 80 pp. Published by Pratt, Oakley & Co., 21 Murray street.

Battle Roll.—"The American Battle Roll, from Lexington to Mexico. Illustrated." By Henry B. Dawson. Published by Johnson, Fry & Co., 27 Beekman street. Sold only to subscribers. Part 1, 4to, pp. 32.

Illustrated with spleudid steel engravings, from entirely new and original designs, by Chappel.

Jerusalem.—"Seven Miles around Jerusalem." A Map of all the interesting localities within a seven miles circuit around the Holy City. Size, 21x21 inches. Price, colored, 50 cents. Published by Jas. Challen & Son, Philadelphia. For sale by Sheldon, Blakeman & Co.

New England.—"The New England Theocracy. A History of the Congregationalists of New England, to the Revivals of 1740." By H. T. Uhden, with a Preface by the late Dr. Neander. Translated from the second German edition, by Prof. H. C. Conant, author of "The English Bible," etc. Published by Gould & Lincoln, Boston, and sold by Sheldon, Blakeman & Co, New York, and George S. Blanchard, Cincinnati. 12mo, pp. 303.

Arcadian.—"Blonde and Brunette; or, The Gothamite Arcady." 12mo, pp. 316. Published by D. Appleton & Co., 346 Broadway.

Alchemy.—"Swedenborg, a Hermetic Philosopher;" being a sequel to "Remarks on Alchemy and the Alchemists." By the same author. 12mo, pp. 352. Appletons, publishers. The object of the work is to show "that Emanuel Swedenborg was a Hermetic Philosopher, and that his writings may be interpreted from the point of view of the Hermetic Philosophy." There is added a chapter "comparing Swedenborg and Spinoza"

Halleck.—"The Poetical Works of Fitz-Greene Halleck." A new edition. 12mo, pp. 238. Appletons.

For Children.—"Melodies for Childhood." 12mo, pp. 309. Published by Sandford & Delisser, 508 Broadway.

Baker.—"The Life and Labors of the Rev. Daniel Baker, D D., Pastor and Evangelist" Prepared by his son, Rev. William M. Baker, Pastor of the Presbyterian church, Austin, Texas. 12mo, pp 573, with Portrait. Published by William S. & Alfred Martien, Philadelphia.

LITERATURE, SCIENCE, AND ART.

. . . The publishers have been so long inactive that the reading public will welcome the new issues of the autumn with more than usual pleasure. Among other announcements, Phillips, Sampson & Co. of Boston promise a number of works of more than ordinary interest. "The Autocrat of the Breakfast Table," the inimitable series of papers from the *Atlantic Monthly*, is to be published, with illustrations by Hoppin. It is needless to say that this book will meet with instant and deserved success. Its wit, humor, feeling, knowledge, and poetry combined, form a most delightful melange. "The New Priest in Conception Bay" is a novel of which the scene is laid in Newfoundland. "Hymns of the Ages" is the title of a volume of religious poetry, embracing such hymns as have been consecrated by long use in Christian worship. It is made up chiefly from the *Lyra Apostolica*, the *Lyra Germanica*, and the *Lyra Catholica*. For children and youth the same publishers will issue a charming volume of stories from the German, entitled "Arabian Days' Entertainments;" it will be profusely illustrated from drawings by Hoppin. The third volume of Prescott's History of Philip II. will appear in the middle of December. The continuation of this work will be looked for with interest.

. . . The London *Athenæum* pays the following tribute to the late editor of the London *Daily News*: "William Weir is a name which may not be known to the world at large; but, three days ago it was worn by as honest, truthful, and genuine a man as that world at large could produce; and now he who answered thereto answereth no more, and again one of the great intellectual laborers has gone to his rest, dying, as it were, at his post, leaving to those who survive him for a while, much sorrow and a bright example. Mr. Weir was editor of the *Daily News*; he had occupied that honorable position since the death of Mr. Hunt in 1854, and he had maintained it with such straightforwardness of spirit, such honesty of principle, such vigor and such courtesy, as to win for himself not only the affection of his friends and colleagues, but the respect and admiration of his political opponents."

. . . The English papers have the following paragraph in reference to the silence of the Atlantic Telegraph: "The result of tests recently made at Valentia, induces the conclusion that the defect in the Atlantic Cable is a loss of insulation at about 220 statute miles from the shore. The cable is supposed to have been injured by being too rapidly let out when crossing the mountain range which divides the depths of the Atlantic from the comparatively shallow water nearer the Irish coast. Mr. Henley *hopes* to render the line again serviceable by the use of his powerful magneto-electric machines; the damage is, however, very serious; and the prospects of quick and effectual repair uncertain."

. . . The deepest coal-pit in Great Britain, and probably in the world, has, after twelve years' labor, during which some important mining problems have been solved, just been completed and opened at Dukinfield, Cheshire. The shaft of this extraordinary pit is six hundred and eighty-six and a half yards deep, and the sinking of it has cost nearly £100,000. The undertaking was commenced in 1847, by Francis Dukinfield Palmer Astley of Tilefoot, Cumberland, who is lord of the Manor of Dukinfield, a township of one thousand two hundred and sixty three acres in extent, and containing valuable beds of coal.

. . . It is stated that a biography of William Pitt, for the "Encyclopedia Britannica," has been entrusted to Lord Macaulay.

. . . We are informed that the sale of "*Life Thoughts*," by Rev. Henry Ward Beecher, published by Phillips, Sampson & Co, has reached thirty thousand copies, and that the demand still continues.

. . . The London *Times* says that the average duration of a ship-of-war in a seaworthy state, built of British oak, is only thirteen years of active service. It takes seventy acres of ground eighty years to produce the timber.

. . . Childs and Peterson, of Philadelphia, are so advanced with the Critical Dictionary of English Literature, and British and American authors, living and dead, from the earliest accounts to the middle of the nineteenth century, that they will certainly be able to publish it before the end of 1858. It will consist of two volumes, each of 1,000 pages super-royal 8vo. The first volume will contain from A to J, inclusive. This is a bibliographical, as well as a biographical dictionary, and therein resembles no book yet published. It will contain from 30,000 to 40,000 biographies of authors, with almost innumerable notices of their works. The work is prepared under the care of S Austin Allibone.

. . . Horace Waters, 333 Broadway, New York, has issued the following new music: "Kind Words can Never Die," "The Wilds of the West," "O, Give me back my Mountain Home," and "The Palace Garden Polka."

. . . The Harpers have several books nearly ready, including the concluding volumes of Dr. Barth's Travels in Africa; Carlyle's History of Frederick the Great of Prussia; Park Godwin's History of France; Abbott's History of the French Revolution; Page's Narrative of the Four Years' Expedition to Explore the River La Plata and Adjacent Countries; the closing volume of Copland's Medical Dictionary; Henry St. John, Gentleman, a novel of John Esten Cooke, of Virginia; and the new volume of Miss Strickland's Queens of Scotland.

. . . Two volumes of Thomas Carlyle's "History of Frederick the Great" have appeared in England.

. . . A correspondent at the West writes to us that the library of Marietta College now contains over fifteen thousand volumes. This is the largest college library in the Western states. It is not, like many public libraries, made up of cheap miscellany and old castaway books and stale documents, serving only to fill the shelves; but the bulk of it consists of standard works, and serials of permanent value—many of them very costly and rare. It is just such a collection of books as scholars always need for purposes of reference. Its value is in a great measure owing to the excellent judgment and taste of Prof Henry Smith, formerly of Marietta College, but now of Lane Theological Seminary, who selected the principal part of it in Europe. He made not far from equal apportionments between the several departments of Classics, Theology, Metaphysics, Natural Philosophy, History, and General Literature. Each department embraces a considerable number of German and French works. A neatly printed catalogue of the library renders its contents easily available. There is an annual income appropriated to the purchase of new books.

may be said that this Western institution is better provided as to library than some of the old and well established colleges of New England.

. . . A valuable sample of seeds of various sorts has reached Kew Gardens, England, from Dr. Livingstone.

. . . The *Flensburger Zeitung* is occupied with a subject which is of interest to antiquaries generally. In the Hotel de Ville of Flensburg there is now to be seen an exhibition of articles recently taken from the great marshes of Suder-Brarup (Schleswig) They consist of bows, arrows, spears, shields, and portions of dresses of cloth, wool, or leather. These are supposed to be the remains of an army which some two thousand years ago was crossing these marshes over the thin ice, and was swallowed up. All the objects named are in excellent preservation.

. . . A Board of Science has just been constituted in Melbourne, Victoria, to advise the Government on all matters for the consideration of which special scientific or technical knowledge is requisite.

. . . Information has been received of the death of the explorer and naturalist, Adolphe Schlagentweit, one of the three brothers well known for their scientific researches, pursued under the auspices of the East India Company, in India and among the Himalayas.

. . . A successful attempt has at last been made to obtain what has long been a desideratum in lithography, namely, the means of transferring a chalk drawing from paper to stone, so as to yield any required number of impressions.

. . . The sandstone rocks of Adersback, in Bohemia, have been visited by persons from all quarters of the globe on account of their grotesque and fantastic forms. Ten years ago another defile of sandstone rocks was discovered near Weckelsdorf. To this is now to be added the discovery of a grand layer of petrified trees. It stretches to the extent of two miles and a half in length, and half a mile in breadth, and there is one point where twenty thousand or thirty thousand stems of petrified wood may be seen at one glance.

. . . A late Parisian invention consists in making a parasol so that it can be folded in the form of a fan, instead of folding it in the common manner.

. . . An apparatus for ventilating and fumigating ships has been brought into successful use—the inventor being Dr. Reid of London. The machine, the principal feature of which is a large blower, by means of which air may be driven through tubes with great violence into any aperture, is taken to the ship on a steam tug, which may also supply the motive power. The hatches of the vessel are then shut down tight, with the exception of one left open at each end. A tube connecting with the ventilator is placed into one of these open hatches and the air is forced in, creating a strong current through the entire hold, and expelling the foul vapors at the other end. By closing the other hatch, medicated smoke, supplied by a furnace attached to the machine, may be forced into every nook and crevice of the vessel and her cargo. By this process the fumigation of a ship can be performed in three or four days.

. . . There is literary news even from the Gold Coast. The beginning there is rather suggestive; for the first book written, printed, and published on the spot is entitled "Recollections of an Old Sinner," of whom there have been many, including, to give them respectfully their due, some of the governors. The book is to be published in ten numbers.

. . . The total number of planets in the solar system, thus far discovered, is *fifty-two*.

. . . The late Mr. Dawson Turner's remaining library and highly interesting collection of MSS. and autographs, have been consigned for sale next season. Mr. Turner's own correspondence, extending through a long life of literary and scientific intercourse, will not be included in the auction. Of the letters classed as autographs there are more than thirty thousand; while entire volumes are filled with letters of Queen Elizabeth, the Medici family, Napoleon Bonaparte, General Wolfe, the Duke of Marlborough, of Tasso, Voltaire, Sir Isaac Newton, Galvani, Archbishop Sharpe, James Hervey, Thomas Gray, *cum multis aliis*. The manuscript library includes extensive series of correspondence of Anna Maria Schurmann, C. Huygens, Domenico Manni, Ralph Thoresby, Dr. Macro, Dr. Covel, Sir H. Spelman, Strype, Dr R. Richardson, George Chalmers, William Upcott, and Dr. Dibdin.

. . . The only surviving daughter of Schiller—who, some years ago, published the correspondence which passed between her late parents in 1778 and 1789—is now preparing for print the Correspondence of Schiller's widow with her friends and the literary notabilities of her time.

DEPARTED.

BELOVED one! of all who sleep
'Neath grassy mounds in silence deep;
Of all who press the soundless street
Where no inhabitant doth greet,
Where carriage-roll, nor strife, nor hum,
To ear of those sad dwellers come;
Where song, nor shout, nor laughter free,
Nor cry, nor prayer, nor childhood glee,
Nor passion loud, nor gentle word,
From each still house is ever heard;
And windowless and dark, no eye
Looks forth to smile on sun or sky.

Where lover claspeth not the maid,
White-robed for that cold bridal, laid
Beside him, nor hath mother pressed
The babe that smileth on her breast;—
Though Love the bands of Life hath broke
To find its dearest, there hath woke
No voice, no smile, as entered in
The glad escaped from tears and sin,
And the door was shut on earthly din.

None watch at night for welcome tread,
In the hushed city of the dead;
Nor heed they flash, or peal, or rain,
And they that sleep wake not again;—
O, brother loved! companion sweet
Of days too blest, of hours too fleet,
Of all who there are laid to rest,
Thou wert the fairest, dearest, best.

Long Island. E I

Domestic Summary.

The Tunnel.—The contractors of the Hoosac Tunnel now fix the time for completing the work at six years.

Illiberal.—Ten of the forty students at the Pittsfield Medical College manifested such an opposition to the admission of two Liberians to the school, this term, that the colored men were sent off by the faculty with letters of recommendation to another institution.

Free-Soil Victory in Missouri.—The St. Louis *Democrat* claims that, in a special election for Alderman in Jefferson City, this issue was made, and the Free-Soil candidate elected. The majority was three.

In Place.—John Mitchell is to remove to Washington, at the commencement of the next Congress, and thenceforward will publish there his Southern *Citizen*, an ultra pro-slavery organ.

University of Virginia—The Charlottesville *Advocate*, in announcing the opening of collegiate exercises on the 1st instant, says that the health of the University of Charlottesville and its vicinity was never better than at present. It is believed that the number of matriculates this session will equal, if not exceed, the number entered last year, which was about 630.

The Price of a Flogging.—It will be remembered that, some time ago, Capt S. M. Barton, U. S. A., was tried before a criminal court in Texas, for causing Mr. Joseph Head, a citizen of that state, to be tied to a tree, stripped, and flogged, and was subjected to a fine of $500, which fine Governor Runnel immediately remitted. Mr. Head subsequently commenced an action against Capt. Barton for damages, in a civil court at San Antonio, and has obtained a verdict against the captain for $2,500.

Whale with a Broken Head.—While Messrs. G. Lesle and Benjamin and Nathaniel Hooper, were fishing about ten miles to the southward of Grand Manan, they discovered a dead whale floating, which they towed into Holmes' Cove, L'Etang, and extracted about 100 barrels of oil from him. The head and jaws were a mass of broken bones; from appearances it had been fighting.

Seizure of a Maine Vessel.—The Norfolk, Va., *Argus* says that the schooner Willow of Cranberry Isles, Me, Wm. G. Bunker, captain, was brought up to Norfolk on Wednesday night, having been seized for a violation of the slave inspection law in August last, in having gone to sea at night, when on a voyage from Richmond to Boston, without submitting to search. The Willow was on a voyage from New York to Baltimore with a cargo of fish. The captain has agreed to pay the fine, $500, and release his vessel, without contesting the matter in court.

Hard Times.—A Keokuk paper gives a distressing account of things in Iowa, comparing its condition to that of "the doomed city of Jerusalem." They have creditors without and creditors within, every third man is a lawyer, every other man virtually a pauper, and all standing in listless and unprofitable idleness, except the police and constables.

Force of Constitutions.—Attorney-General Wharton of Mississippi has decided that connection with a duel, either as a principal or second, is no bar to eligibility to office in Mississippi, except upon indictment and conviction.

Honorable Service.—A year or two since, a gentleman celebrated the twenty-first anniversary of his connection with the *Courier and Enquirer* by a festival, to which he invited all who had in any capacity been his fellow-laborers in the establishment during that long period. *Eleven* persons met on that occasion, and their aggregate term of service on the paper amounted to *two hundred and seventy-three years*. This certainly is testimony of the highest practical value to General Webb's character as an employer.

Annexation.—The administration has received an official document from those in power in two of the Society Islands, proposing a surrender of them to the United States. It is said in diplomatic circles that this paper was transmitted to our Government through Count Sartiges, the French Minister, but no reason is stated for resorting to this channel of communication. The subject will receive due consideration, especially in its geographical aspect.

Banking Affairs.—The Suffolk Bank has notified the Bank of Mutual Redemption that for the present, and until further notice, it will send to the Mutual the bills of such banks as are redeemed by that institution, and that it will redeem for the Mutual the bills of such banks as keep their accounts with the Suffolk. This is supposed to be the end of the bank controversy.

Cotton-Growing in Texas.—Mr J. de Cordova, of Texas, has been telling the people of Manchester, England, of the superiority of Texas, as a cotton-growing region, to India and Africa. The facts which he states are mostly familiar to the people of this country, excepting a statement in regard to the fly which is so destructive to the cotton crop. This fly, he said, will always prevent the successful cultivation of cotton in India and Africa, whereas in Texas that insect is destroyed by the cold of the winter, which usually lasts about fifteen days.

Expunging Vote.—During the late meeting of the Western Virginia Conference of the Methodist Episcopal Church South, a vote was taken, as recommended by the General Conference, on the question of concurring with its action in expunging the Rule on Slavery from the Discipline. The vote stood, for concurring, 35; against concurring, 2; absent, 8. It is said the absent members were mainly with the majority.

Trained Dogs Poisoned.—The celebrated dogs Norma and Charlie, belonging to the brothers Hutchinson, were accidentally poisoned yesterday. It appears that one of the brothers was passing down St. Clair street, and when near Super's drug-store, stopped in there at the invitation of a friend. The dogs followed him, and, running behind the counter, picked up some pieces of poisoned meat which had been placed there for the destruction of such rats as might visit the premises. This they partook of, and the strychnine with which it had been impregnated soon terminated their existence. The dogs were the best trained animals of their species in the country, and were valued by the Messrs. Hutchinson at the high figure of $1,000.—*Pittsburg Chronicle*, 11th.

Mail between New Orleans and Vera Cruz.—The Postmaster-General has arranged with Charles Morgan to carry the mails from New Orleans to Vera Cruz twice a month—on the first and fifteenth—for postages as compensation. The first mail will be sent on the Tennessee the first of November.

The New York Weekly Times.

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While the higher mathematics have been

THE INDEPENDENT.

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The Independent.

NEW YORK, OCTOBER 21, 1858.

SPECIAL NOTICE.

Mr. Joseph H. Richards, as our readers will observe by the standing advertisement on our first page, is the publisher and general business-agent of this paper, in place of Mr. J. H. Ladd, who has retired from his connection with this office. All remittances and letters on business should be addressed, as heretofore, to the "Publisher of *The Independent*," and all communications for the editors, to the "Editors of *The Independent*;" in both cases at No. 22 Beekman street, New York.

CONTINUITY OF THE REVIVAL.

It has often happened in revivals of religion that the work has been limited by a want of available material. In small communities and in particular congregations, the greater part of those brought within the ordinary means of grace are sometimes converted by a signal outpouring of the Spirit of God, and almost none remain as hopeful subjects of Christian effort. After a few months of special religious interest, converts, in great numbers, take the place of inquirers. The harvest has been gathered and housed. Changes of population and the growth of a new generation, must provide material for another work of grace in distant years.

Such a state of things is mainly owing to the fact that Christians look too much to the pulpit as the agency in the conversion of men, and limit their own efforts to bringing men within hearing of the Gospel in a particular place of worship. There is of course a limit to such effort and its results. But in the present revival, Christians have gone beyond their own church walls; beyond the circumference of their own congregation; beyond the sphere of their own minister; and have put in practice that universal command of Christ to his followers, Go *ye* into all the world and make all men disciples unto me. They have learned that preaching the Gospel means street-talking, personal visiting, and prayer-meeting exhortation, as well as the more labored addresses of the pulpit; that men are to be reached individually as well as in the mass; by the fire-side and the way-side as well as in the sanctuary; and that the commission for preaching the Gospel is given to all the disciples of Christ. This one lesson practically enforced by the recent demonstration of the Spirit, is in itself a pledge that conversions shall be daily multiplied while Christian activity remains. Christians who have heretofore contented themselves with aiding in the support of a minister or a colporter, have now taken up personally the aggressive work of the Gospel, and are bringing Christianity into daily contact with all within reach of their influence. While tens of thousands are yet living without Christ, this good work cannot cease for lack of subjects.

But a greater ground of encouragement for the continuance of the present work of grace, indeed the very highest encouragement, is given in the demonstration we have already had of the power of prayer. We have a theory that God hears prayer: nay, our theory goes farther, and we believe that spiritual blessings are always connected with prayer in the way of hearing and answer. Now and then this connection is so obvious that we magnify the instance almost into a miracle. But the very fact that we make so much of what we regard as a *special* answer to prayer, shows how little faith there is in the common theory of prayer, how little expectation that *daily* prayer will bring daily blessing. But God has now given us a demonstration of the power of prayer upon a scale so vast, and in a manner so direct, that all must feel the meaning of that promise that our Father in heaven is more ready to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children. This whole movement is a testimony to the power of prayer as marked as was that given on the day of Pentecost.

Now prayer is always at command. Whatever else we can or cannot do, we can always pray—and if we pray aright while we also labor aright, this good work cannot cease. We shall enjoy a revival in perpetuity; for "behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."

THE COMING ELECTION.

The citizens of New York have before them in the election now pending, a momentous responsibility not for State interests alone but for the great cause of freedom and of national integrity. The question to be settled at the polls in November, is not merely whether the gubernatorial chair shall be occupied for the next two years, by an honest and faithful friend of freedom and virtue, but whether the next Congress shall withstand the debasing subserviency of the federal Administration to the slave power, or shall be the tool of Mr. Buchanan and his Southern dictators. There is but one question of public policy before the country, and that is the question of federal alliance with slavery; there is but one issue to be met, and that is the supremacy of Freedom or of Slavery in our national councils and upon our national domain. The administration of Mr. Buchanan was ushered in by the Dred Scott decision, and inaugurated by renewed outrages upon freedom in Kansas. It is now scheming for the acquisition of Cuba, and the invasion of Mexico and of Central America. It exists for no national and patriotic end, but solely for the extension of the area of slavery and the consolidation of its power. How fast the plots of the slave-faction at Washington multiply, how fearful are its encroachments upon Constitutional freedom and our dearest civil and personal rights, the last eight years may testify. The party now in power at Washington are ready for any measure of daring or of sacrifice which that sectional faction may demand. The temporary intimidation produced by the determined opposition of the North at the last Presidential election, has been followed by a most audacious reaction; and the present Administration is more hopelessly and shamelessly given over to the slave interest than was even that of Franklin Pierce.

Two years hence it may be quite too late to check this downward tendency. Two years hence, and Cuba will have been secured; Central America invaded; new slave states incorporated into the Union, while Kansas is kept out by artifice or violence. The destiny of Freedom in this country for twenty years to come, the question of the preponderance of freedom or slavery in our national policy, *may be determined by the Congress now to be chosen*. The friends of freedom in other states have felt that in their elections this fall they were called upon *to testify against the federal Administration*, and to choose a Congress which should defeat its infamous schemes. Pennsylvania has wiped out the disgrace of her fraudulent Presidential vote. Ohio has more than repeated her testimony of '56. Indiana and Iowa have nobly rallied to this great contest of freedom. It remains for New York to settle the question whether the rule of slavery shall be absolute and reckless for the remainder of Mr. Buchanan's term, or whether that power shall be held in check by a House of Representatives faithful to freedom. That is the one question to be decided in every Congressional district of this state on the first Tuesday of November. Every lover of freedom should act in view of this issue; every Christian voter should ponder this great and urgent responsibility. There is a work for every man to do for his Country, for the Right, and for God. The friends of freedom should look to it that all who are opposed to the demoralizing subserviency of the present Administration to slavery, are united in the nomination of candidates for Congress *upon that platform*. They should look to it that their organization, their canvassing, their arrangements for the polls, are efficient and thorough. Christians should give time, thought, and prayer to a duty which in this crisis is as important as prayer itself. If every Christian voter will but follow out the dictates of his conscience against the encroachments of the slave-power, he will give to this pending election his most vigilant and persistent efforts in the cause of freedom. A triumph now, is a restraint upon national wickedness for two years to come, and the assurance of a complete victory over the slave oligarchy two-years hence.

In order to that greater consummation for which all Christian patriots devoutly pray, we need the moral effect of a complete victory of the Right, in our state election. It is upon this ground that we feel it to be a duty to advocate and urge the election of Mr. E. D. Morgan as Governor of New York. We have no personal acquaintance with that gentleman, and we do not accept or espouse him simply as the nominee of the Republican party. This journal is the organ of no party in church or state. We advocate the election of Mr. Morgan upon grounds of the highest public and moral significance. His known character for integrity, his large experience of business and affairs, his general intelligence, his liberal and progressive views upon matters of state policy, would make him an honor to the state in its highest office. But Mr. Morgan is a true friend of freedom; an intelligent supporter of the great principles of liberty laid down in the Declaration of Independence and the federal Constitution; a man with whom freedom is not a crotchet, nor a catchword, but a principle of both head and heart. The election of such a man to the office of Governor this year, is the election of a Chase, a Seward, a Blair, or a Fremont to the Presidency in 1860. To lose this election is to peril the Right for all the Future.

THE LATE JUDGE JAY.

Died, at Bedford, Westchester Co., on Thursday, October 14th, Hon. William Jay, in the 70th year of his age.

The country feels the loss of one of its most patriotic citizens. Humanity weeps over the removal of one of the purest philanthropists of the age. The Church Universal, which is the Body of Christ on earth, has transferred a most exemplary and catholic member to the services and joys of the upper sanctuary. Judge Jay may be justly held up as a model man. His patriotism and political integrity were worthy of his lineage, as the son of John Jay, once Chief-Justice of the United States. His sincerity and activity, his devout and consistent life, honored his profession as a Christian. His intelligence, courage, energy, and self-denial, in the defense of justice and truth, and in the exposure of oppression and falsehood, belonged to the "Martyr Age of our Republic."

William Jay was the youngest son of Chief-Justice Jay, and was born in this city on the 16th of June, 1789. He graduated at Yale College in 1807, studied law in Albany, but through infirm health never practiced the profession, and took up his residence at the paternal mansion, which he afterwards inherited, and in which he died. In 1812 he married Miss Augusta M'Vickar, daughter of John M'Vickar Esq., of this city, and sister of Professor M'Vickar of Columbia College. One son, John Jay, Esq., worthy of his name, survives him, and two daughters, one of them married to Mr. Pellew, a grandson of Lord Exmouth. His wife and his two sisters, Mrs. Banyer and Miss Anna Jay, died nearly two years ago.

In the year 1815, he was appointed First Judge of the county of Westchester, in which office he was continued, by successive appointments from Governors of opposite politics, as a deserved compliment to his ability and integrity, until the year 1843, when our chair of state was occupied by a man capable of displacing Judge Jay on account of his zealous labors in behalf of the slaves of our country. His charges to the grand jury always commanded attention, for the clear and instructive views which he presented of the law and of right, for their elevated tone of morality and justice, and for their fearless independence as well as strict regard to constitutional and legal rights. He never sought political promotion, and never held any other public office, although he once received an honorable appointment from General Jackson, which personal considerations compelled him to decline.

His first appearance as a writer was in defense of the American Bible Society, against the assaults of Bishop Hobart and his High-Church associates, and in justification of the course of his father and family, and other Episcopalians, for uniting with other Christians to distribute "the Bible without Note or Comment." The spirit of prelatical exclusiveness which had been developed in England, under Dr. Mant and others, by the formation of the British and Foreign Bible Society, had been effectually rebuked by the able English pens that supported the *Christian Observer*. But a poor imitation of the same arrogance was attempted in this country, against such Episcopalians as John Jay, and Matthew Clarkson, and James Milnor; and it fell to the lot of William Jay to completely silence the ignorance of those foolish men by a series of pamphlets which were regarded as models in that species of writing.

Judge Jay has written much, generally under his own name, but sometimes anonymously, on various subjects. In 1826 he received a prize for an essay on the Sabbath as a Civil Institution, and in 1827 another for an essay on the Sabbath as a Divine Institution. In 1830 he was honored with a medal from the Savannah Anti-Dueling Society of Georgia for the best essay on Dueling. In 1833 he published two valuable volumes of the Life and Writings of John Jay.

A conscientious and consistent Episcopalian from childhood, he was, from an early age, a frequent delegate to the Episcopal Convention of the Diocese of New York, and was consistent in opposing all attempts to change the doctrines, constitution, or liturgy of the Church. We believe that his last speech in that body, followed by an elaborate pamphlet in reply to Rev. Dr. Berrian, was on the duty of Trinity church to distribute the large fund held by her in trust, with fidelity and wisdom. He also zealously contended for the right of pastors and congregations who were of African descent, to their seats in the diocesan conventions on the same terms with others—a right long denied, but which he lived to see fully conceded.

He was for many years an active promoter, by his example and his pen, of the agricultural efforts of Westchester county, and presided also for a long time over the County Bible Society.

He was always a warm advocate of temperance, Sunday schools, and peace. In favor of Peace, he proposed, in an essay that was printed and reviewed, both at home and abroad, mutual treaty stipulations to refer all differences to arbitration. He was long the President of the American Peace Society, for which he wrote several addresses, and which, at its last anniversary meeting, refused to accept his resignation.

But his distinctive life-work was what he did in behalf of the anti-slavery cause. The son of the first president of the first Manumission Society could not but be conscientiously opposed to slavery and in favor of its universal abolition. But Judge Jay went beyond, and from an early period and in face of tremendous opposition threw himself into the work as an active and uncompromising laborer in the cause. The American Anti-Slavery Society was formed in December, 1833; and shortly afterwards, while the whole country was convulsed with the paroxysms of alarm and discord aroused by the movement, Judge Jay came out promptly and united himself with the Society, avowing its principles, and supporting its policy, from which he never swerved. His "Inquiry," published in 1834, was a calm and searching investigation of the great questions concerning the essential wrong of slavery, the duty and benefits of emancipation, and the futility of the Colonization scheme as a remedy for the acknowledged evils which slavery was bringing upon the country. He lived to see his views on all these questions substantially acquiesced in by the great body of conscientious and thinking people in the free states, who are now practically in united array against the system. He accepted the office of Corresponding Secretary, and is the fourth member of the old Executive Committee who has yielded to the summons of death. Those who have gone before him are Rev. Theodore S. Wright, Isaac T. Hopper, and Mr. Birney. Unlike some others of high standing who drew back in deference to the demands of social position or professional advantage, he never faltered in his zeal or slacked his labor until he was forced to yield to the power of disease and old age. When the old Society was taken out of the hands of the old Committee, for the purpose of changing its policy, he united with the new "American and Foreign Anti-Slavery Society," of which he was a Vice-President, and a member of its Executive Committee as long as it continued in active operation.

His publications on the subject of slavery and its connections were numerous and valuable. They are uniformly characterized by the candor of a philosopher, the accuracy of a statesman, the courtesy of a gentleman, and the charity of a Christian. The extent of his information, and the correctness of his assertions, especially on the history of the country, were alike remarkable. The pains he took, by correspondence and research, to verify facts in their exact detail, were never exceeded. As a citizen, he felt bound to examine and expose the subserviency of political parties to the slave interest. As a Christian, he felt equally bound to "reprove, rebuke, exhort with all long-suffering and doctrine," the great religious societies and ecclesiastical bodies, wherever they yielded to the insolent demands of slavery, or to the cowardice of politicians among their numbers.

The Episcopal Church, of which he was a faithful supporter, the General Assemblies and Conferences, the Bible and Tract Societies, the Sunday-School Union and the American Board, have all experienced his admonitions in their turn. He has undoubtedly left behind him stores of rich materials for history and controversy in connection with this great struggle, which he was constantly accumulating as long as he was able to hold a pen. It is understood that he has also left some very valuable religious writings, which we hope will be published by his executors.

In his private character Mr. Jay was an example worthy of all imitation—a model of personal excellence. In public life he was one of the purest and most conscientious men of the country, abhorring the very shadow of indiscretion. He was an able judge, and as a controversialist he showed a skill which made it unpleasant to measure weapons with him. It may well make us sad to see such a man depart, when good men are so much wanted.

A SABBATH-DAY NUISANCE.

After the Metropolitan Police, being duly warned of the impending danger, had leisurely permitted the destruction of the State buildings at Quarantine, Governor King, without testing the loyalty of the Staten Islanders by a proclamation *to* them, calling upon their aid and support in protecting the public property and peace, issued a proclamation *against* them, declaring them to be in a state of rebellion, and then quartered upon them a military force to guard the ashes of the Hospital. These citizen soldiers, we believe, are in the main very gentlemanly men, disposed to uphold the laws, and to maintain decorum in their own ranks. At various times they have rendered important service in subduing the temper of a mob; and they have proved reliable in every public emergency. They certainly show a patient endurance of discipline in keeping up the dull routine of camp life, with no foes to face but veritable mosquitoes and the ghosts of yellow fever and incendiarism. We do not wonder that they seek to relieve the tedium by the music of the band and the excitement of a daily drill and parade.

But these camp-exercises have of late been put to a use as reproachful to the regiments as they are annoying to the peaceful residents of Staten Island, and demoralizing to the general public. For several weeks the Sabbath has been the day of high military parade at Camp Washington, and thousands have gone from the city to the island, to enjoy the spectacle. The scene on last Sabbath is thus reported in *The Tribune*:

"The 71st Regiment was visited yesterday at Camp Washington by an immense number of people. Crowds began to flock in by every boat arriving after noon, and at 4 o'clock, the hour of parade, the number of persons present as visitors was immense. Among the spectators were numerous military men of all grades of rank. The sight was really a grand one, and amply repaid for all the time spent in going from the city to witness it. First of all there was a whole camp to be seen, arranged as in time of war; then the soldiers equipped in their bright uniforms, giving evidence of their proficiency in drill and on parade; and last, but not least, the inspiring music from the Regimental Band. These combined formed an attraction that thousands in our city could not resist, and that thousands more would have been glad to witness.

"The splendid colors of the Regiment, presented by the American ladies of New York, were on exhibition in the Colonel's marque, and hundreds took occasion to examine them. They are of superior make and really beautiful, and formed yesterday one of the principal objects of attraction. The parade took place at 4 o'clock, at which time not less than 6,000 people were within the camp.

We would not hold the Regiment alone responsible for the breach of the Sabbath by a concourse of six thousand persons eager to gain a sight of a military parade. Perhaps with the regiment itself the parade is a mere incident of every day, a matter of camp routine, though it is more than possible that the emulation of these citizen soldiers is stirred by the presence of an admiring crowd. A simple notice from the colonel of the regiment, that there will be no parade and no music by the band upon the Sabbath, would secure the camp from all intrusion on that day, and leave the soldiers to the quiet enjoyment of its appropriate services. These public Sabbath-day parades must be injurious to the religious habits of the soldiers themselves, disqualifying them for home duties as citizens, while their effect upon the public mind is to break down all reverence for the Sabbath as a day of worship, and to transform it into a European Sunday of spectacles and out-door recreation. In vain shall we seek for a proper legal and moral observance of the Sabbath in this city, so long as the Commander-in-Chief of our State Militia keeps up a camp on Staten Island, to gratify Sunday-excursionists with music and parades at state expense.

BAXTER ON THE DUTIES OF MASTERS.

The chapter on "the duties of servants to their masters," in Baxter's Christian Directory, is followed by one on "the duties of masters toward their servants." It reminds us of the suppressed volume on the "Scriptural Duties of Masters," which was printed by the administration of the Nassau-street Society at the expense of their constituents, but which, though it received a somewhat extensive private circulation by being sent gratuitously to judicious persons in different parts of the country, was not published. One cause of the suppression of that well-intentioned volume was that, inasmuch as it continually presumed the master to be a slave-owner, it was thought to have something of a "sectional" character, for how could a book on the duties of slaveholders toward their slaves have any circulation North of Mason and Dixon's line? But godly Richard Baxter, as might be expected from a mind so logical as his, makes a distinction between the generic idea of master and the specific idea of slaveholder. Every owner of a slave is that slave's master, but it is not a matter of course that every master is the owner of a slave. The "duties of masters," therefore, may be discussed and exhibited without any mention of slavery. What a slaveholder ought to do with his slaves—whether he ought to renounce entirely and immediately the authority of a master over them, and leave them to the care and protection which the state owes to every human being within its jurisdiction—whether he ought to retain and use his authority over them, regarding himself as responsible in the providence of God for their welfare—is a "case of conscience," which may properly enough be stated and solved in a treatise on the duties of masters, but which the Publishing Committee of the Tract House would not permit to be solved or stated in any of their publications,—their judgment being, that such inquiries are inconsistent with the "catholic basis" and the "spiritual work" of the Society. Even with this omission, a plain and serious tract on the duties of masters might do great good; for those masters whose servants are slaves, are nevertheless masters, and cannot but acknowledge in their consciences that they owe to their servants all the duties, at least, which masters in general owe to servants in general.

Baxter's chapter on "the duties of masters toward their servants," does not ignore the institution of slavery as it existed in certain "foreign plantations" of Great Britain at the time of his writing, two hundred years ago; but very judiciously he throws into a sort of appendix all that he has to say about that particular modification of the relation between masters and servants. The directions which he gives to masters in general, stand quite clear of all disputed questions about slavery, and are therefore applicable equally to all masters of whatever servants whether free or bond, whether apprentices or slaves. Our friends—if we may so call them—at the South love to represent the relation of the slaveholder and slave as nothing else than the relation of master and servant. In their way of talking and thinking, the generic duties of masters are just the duties which slaveholders owe to their slaves. What objection then can there be to a tract on those generic duties? A shipmaster is a master, and the sailors under his command for the time being are his servants. A mechanic or a farmer who has an indentured apprentice under his care and government is a master, and that apprentice is his servant. So the owner of a slave under the laws of South Carolina, claims that he is simply a master, and that the slave is his servant. Why then should the last, any more than the first or the second, quarrel with a tract which simply exhibits "the duties of masters toward their servants" in the generic sense of that relation?

The beginning of the chapter, as it lies before us, is, "If you would have good servants, see that you be good masters and do your own duty, and then either your servants will do theirs, or else all their failings shall turn to your greater good. Rom. viii. 28." We might might transfer to our columns the ten Directions in which the author sums up his subject, with all the added arguments by which he commends his counsel to the judgment and conscience; for the whole might be crowded into a tract of four pages. But we will only give the precepts with now and then a little of the illustration.

"*Direct.* I. Remember that in Christ they are your brethren and fellow-servants; and therefore rule them not tyrannically, but in tenderness and love; and command them nothing that is against the laws of God or the good of their souls."

"*Direct.* II. Provide them work convenient for them, and such as they are fit for; not such or so much as to wrong them in their health, or hinder them from the necessary means of their salvation; nor yet so little as may cherish their idleness or occasion them to lose their precious time." * * * "Do as you would be done by if you were servants yourselves and in their case, and let not their labor be so great, as shall allow them no time to pray before they go about it, or as shall so tire them as to unfit them for prayer, or instruction, or the worship of the Lord's day, and shall lay them like blocks, as fitter to lie to sleep or rest themselves, than to pray, or hear, or mind anything that is good." * * *

"*Direct.* III. Provide them such wholesome food and lodging, and such wages as their service doth deserve, or as you have promised them. Whether it be pleasant or unpleasant, let their food and lodging be healthful. It is so odious an oppression and injustice to defraud a servant or laborer of his wages, (yea, or to give him less than he deserveth) that methinks I should not need to speak much against it among Christians. Read James v. 1-5; and I hope it will be enough.

"*Direct* IV. Use not your servants to be so bold and familiar with you, as may tempt them to despise you; nor yet so strange and distant, as may deprive you of opportunity of speaking to them for their spiritual good, or justly lay you open to be censured as too magisterial and proud."

"*Direct.* V. Remember that you have a charge of the souls in your family, and are as a priest and teacher in your house, and therefore see that you keep them to the constant worshiping of God, especially on the Lord's day, in public and private, and that you teach them the things that concern their salvation."

"*Direct.* VI. Watch over them that they offend not God; bear not with ungodliness or gross sin in your family. Read Psal. ci. Be not like those ungodly masters that look only that their own work be done, and bid God look after his work himself, and care not for their servants' souls because they care not for their own."

"*Direct.* VII. Keep your servants from evil company, and from being temptations to each other as far as you can."

"*Direct.* VIII. Go before them as examples of holiness and wisdom, and all those virtues and duties which you would teach them. An ignorant, or a swearing, cursing, railing, ungodly master, doth actually teach his servants to be such; and if his words teach them the contrary, he can expect but little reverence or success."

"*Direct* IX. Patiently bear with those tolerable frailties which their unskillfulness, or bodily temperature, or other infirmity make them liable to against their wills." * * * "Consider how faultily you serve your heavenly Master, and how much he daily beareth with that which is amiss in you, and how many faults and oversights you are guilty of in your own employment, and how many you should be overtaken with if you were in their stead." * * *

"*Direct.* X. See that they behave themselves well to their fellow-servants."

Not a word is there about slavery in all this—not a word of politics—not a word of allusion to any sectional interest or duty. And yet the American Tract Society in New York, as its affairs are now managed, dare not publish, among its tracts, good Richard Baxter's ten directions to masters about their duty to their servants. Why not? Just because if they should do so rash a thing, they would be expelled from the great "field" of their operations in the slaveholding states. The auxiliaries in all those states would secede, would form new combinations among themselves, would raise their own funds and expend them in their own "field" at their own discretion, would employ and commission their own hawkers, would even (perhaps) manufacture their own tracts and books or buy them of the cheapest venders in the open market. The great archiepiscopal diocese of the secretaries at 150 Nassau street would be divided, and the colporters South of the Potomac would be directed and paid from some other center, and would make report of their sales and their sermons to some other superiors. Therefore the American Tract Society at New York must not and dare not publish a tract on the duties of masters toward their servants. Nobody denies that the religious people in the Southern states are perfectly able and willing to conduct the whole business of distributing religious tracts and books, in their own territory, at their own expense. But if they should be provoked to do so, where would be the grand centralization for which those worthy secretaries have been laboring so long—the great Babylon which they have built? Doubtless an American Tract Society at Richmond or at Charleston would publish and distribute just such tracts on the duties of masters as those which this New York Society must not publish for fear of a Southern secession. We confess that we have something of a democratic antipathy to a centralized control even in so small a matter as the publication and distribution of tracts; and therefore it seems to us that the price which the Committee are paying for so doubtful a benefit is extravagantly great.

THE CHEROKEE MISSIONARIES ARRAIGNED FOR ABOLITIONISM.

While some of our anti-slavery friends are laboring to convince themselves and the public that the missionaries of the American Board among the Indian nations west of the Mississippi, have failed to render an adequate and decisive testimony against slavery, the pro-slavery press openly arraigns those missionaries as "abolitionists," and insists that they have been doing the very things which they are elsewhere charged with having omitted to do. We do not often look to *The New York Herald* and its correspondents for reliable information; but that organ of the present federal Administration and the slaveholding interest, sometimes betrays the movements and opinions of the slave-power before these are quite ripe for publicity. The following extract from the special correspondent of *The Herald* at Washington, bears date Oct. 17, 1858. It shows how the missionaries of the American Board are regarded by Mr. Buchanan's Administration:

"George Butler, Cherokee agent, has arived in the city. He reports all quiet in the Cherokee nation, but not likely to continue so long, if the abolitionists are permitted to have full sway there as they have had heretofore. It seems that these mischievous agitators are at their old trade out there, busy brewing mischief, and actively engaged in sowing dissension among that people and arraying one portion against another, through the instrumentality of their emissaries—wolves in sheep's clothing—who were sent out for the ostensible purpose of preaching 'peace on earth and good-will among men.' The Board of Missions that have their head-quarters in Boston and carry on all their machinations for mischief in that self-righteous and pharisaical city, it seems, have for some ten or fifteen years been laboring to impress their Cherokee converts with the idea that no slaveholder can enter the kingdom of heaven, and they, through their head agent, a distinguished member of the Illustrious Jones family, and his subalterns, have gone on excommunicating all persons guilty of the crying sin of owning and taking care of negroes, hurling anathemas against the heads of the abominable heretics who have the hardness of heart to affirm that slavery is sanctioned by the Bible, and exciting the enmity of the poorer class of pure-blood Cherokees against the better portion of the population—the wealthy slave-owners, composed of half-breeds, whites, and some pure Cherokees—until the feeling of hostility is aroused to such an extent as to threaten serious troubles at the next election. These abolition emissaries have acquired such influence that they were enabled to prevent the passage of a resolution by the last Cherokee Council, calling on the Boston Board to state what instructions they sent out to their missionaries. I understand the matter will be laid before the Secretary of the Interior for any action he may deem expedient in the premises, and proper means will doubtless be used to avert the threatened evils."

Doubtless *The Herald* would make the same representation concerning the missionaries of the Board among the Choctaws. The missionaries have been charged with omitting to bear testimony against the sinfulness of slavery, and with indirectly sanctioning and fostering the system, until they have educated another slave state for the confederacy. These charges assume that the majority of the Indians are disciples of the missionaries, and that their political opinions and institutions are shaped by the American Board. But upon the other side it is alleged by the abettors of slavery among the Indians, that the testimony of the missionaries against "the crying sin of owning negroes," has excited in the nation an anti-slavery feeling which threatens to control the next election for freedom. We suspect that the testimony of Mr. George Butler is more nearly correct than are the speculations of gentlemen a thousand miles this side of the Cherokee country. Let Christians watch and see whether the present federal Administration will renew the Georgia persecution against the missionaries of the American Board.

Correction: Dr. Bushnell.—The statement that Dr. Bushnell has terminated his connection with the North Church of Hartford, in order to enter upon the Presidency of the College of California, is entirely without foundation. If that College were sufficiently endowed, with suitable buildings and professorial foundations, Dr. Bushnell might be willing to devote five or more years to inaugurate its literary course, yet without terminating that pastoral union with his one flock, which is now sealed and hallowed for life.

It seems to us that Dr. B. is employing his powers for the service of the church in the most wise and useful way, by preparing for the press discourses and essays which ought not to lie voiceless in his study. His sermons are now preaching more widely than ever before; and his forthcoming volume upon the supernatural in religion, will arrest the attention of thinking minds in Europe as well as in the United States.

THE AMERICAN SUNDAY-SCHOOL UNION.

It is with great pleasure that we announce the encouraging prospects of the American Sunday-School Union. Without any tax upon its contributors the Society has discharged the indebtedness incurred by Mr. Porter's delinquency, and it is steadily canceling by the sale of its publications, the advances made by the Publishing to the Missionary Department. The course of the Managers under their difficulties has been wise and noble, and it appeals strongly to the community for confidence and co-operation in the great missionary work of the Union. The Society has abandoned all collecting agencies, and relies entirely upon the voluntary co-operation of pastors, churches, and Sabbath schools. Let this appeal of the Union be heard:

"1. Let pastors lay the claims of the neglected children of our country before their congregations once a year, and forward the collection, however small, to the Treasurer of the Society. Is this asking too much of the shepherds of Christ's flock? Will they not all us in our efforts to 'feed the lambs' now famishing and ready to perish?

"2. Let superintendents and teachers lay this cause before their Sunday schools, and interest the children in it, turning their contributions in this direction.

"Is there a more appropriate object for Sunday-school benevolence than planting and sustaining Sunday schools among the four or five millions of neglected children in our own country?

"3. Let individuals forward their donations, whether large or small, by mail or otherwise, as may be most convenient, without waiting to be called upon.

"4. Let those who are arranging for the disposition of their property after death remember 'the Society that takes care of neglected children.' The legal form of bequest is as follows: 'I give and bequeath to the American Sunday-School Union, established in the city of Philadelphia, ——— dollars.'"

THE ATLANTIC TELEGRAPH.

Although the cable which still stretches from continent to continent is unbroken, and signals transmitted from the station at either extremity are received at the other, yet for practical purposes the Atlantic cable is as useless as a rope of sand. There is hardly a possibility of restoring the continuity of the electrical current with the certainty and force required for the transmission of messages. But this cable has already accomplished enough to secure for itself and its originators a permanent name in history. The practicability of stretching a slender cable across the bed of the Atlantic is demonstrated; and so many intelligible messages have already traversed this submarine wire, that the possibility of uninterrupted electrical communication between Great Britain and the United States is definitely settled. The only difficulties in the case are in matters of detail, which science and invention will surely master. We shall yet have a cable in working order, giving us daily and even hourly intelligence from the old world.

While electricians are experimenting with a view to this practical result, it is desirable that the enthusiasm awakened in the public mind by the first success of the Atlantic Telegraph, should be profitably directed. The principles of electro-magnetism should be made so familiar, that the public shall be able to form intelligent judgments upon proposed schemes of submarine telegraphing, and be stimulated to that confiding and executive sympathy with inventive talent which shall insure a final success. We observe with pleasure the announcement that Prof. B. Silliman, Jr., of Yale College, will deliver in this city and elsewhere a lecture upon the successive steps of scientific discovery which have rendered the Atlantic Telegraph possible. No professional gentleman in the country is more competent than Prof. Silliman to make this whole matter intelligible and interesting to a popular audience. His lecture will be illustrated with brilliant experiments.

Lectures on Dante.—Signor G. B. Fontana delivered on Tuesday evening at the chapel of the Packer Institute, Joralemon St., Brooklyn, the first of a series of three Lectures on Dante. The two others are to follow on the next succeeding Tuesday evenings; and we hope, on every account, that they may be numerously attended. The Lecture last Tuesday evening treated of the life of the poet, of the political complications in which he was involved, and by which the outward course of his life was in great part determined, and of the characteristics of the first part of his grand and sad poem, the Divina Commedia. The other parts of the poem are to be analyzed and expounded in the following Lectures.

Prof. Fontana speaks and writes English with the skill and ease of an accomplished scholar; his thoughts are clear, vigorous, and instructive, and his whole style of delivery pleasing and impressive. Our Brooklyn readers will lose a treat if they deprive themselves of the pleasure of hearing these unusually excellent and interesting Lectures, from one who is himself an exile for Liberty.

Teaching Children to Sing.—With the view of promoting congregational singing, as already practised for some years with considerable success in the congregation and the Sunday school of Plymouth church, Brooklyn, arrangements have been recently made by which all the children who are anywise connected with the church or the school are to assemble in the lecture-room every Saturday afternoon at 3 o'clock, during the winter, for gratuitous instruction in singing. This enterprise is undertaken in order that every child who attends the Sunday school, or whose parents attend either occasionally or statedly the public services of the church, may be taught to sing, and thereby to form part of the great choir in which all the congregation are expected to unite. The introduction of congregational singing into Christian churches of late years, has taken the character almost of a general movement. But such singing, to be in any great degree effective and satisfactory, must be based on a knowledge of the elements of music. This elementary instruction, every church should as far as possible provide for itself, and in no way can this be done so successfully as by teaching the children; for musical education, as well as every other, should begin in youth. In Plymouth church various classes have been formed from time to time, for adult persons as well as for children, but during the coming winter opportunity will be given for more extensive and thorough instruction than at any previous period. The classes, as heretofore, are under the direction of Mr. H. E. Mathews. For the books that are used, a charge of twenty-five cents, for the entire winter, is made to all who can afford to pay such an amount, while to all others both classes and books are free.

Hamilton College.—The inauguration of Rev. Dr. Samuel W. Fisher, late of Cincinnati, as president of Hamilton College, will take place in the Congregational church in Clinton, N. Y., on Thursday, November 4th. The students will illuminate the college buildings, plant a commemorative tree, and hold a torchlight procession.

NOTICES.

[Our terms for the insertion of "Notices," are as follows:
Notices of Marriages, 25cts.
" Deaths, 4 lines or less, 25cts.; Obituaries over 4 lines 6cts. per line.
" Sunday Services, 4 lines or less, 25cts.; under 10 lines, 50cts
All other notices, 10cts. per line.
☞ Payment in all cases to be made in advance.]

Rev. Dr. Cheever will preach in the Church of the Puritans, next sabbath evening, a discourse on the Inauguration of the First Day of the Week as the Christian Sabbath upon the Lord Jesus Christ, and its consequent Divine authority. Services at 7½ o'clock. Sex-

The Ordination of Wm. T. Enyard as Pastor of the Reformed Dutch church at Mott Haven, Westchester county, near Harlem Bridge, will take place on Sunday, 24th inst., at 3 o'clock P.M. Rev. Peter Stryker of New York will preach the Sermon; Rev Mr. Lord of Harlem will deliver the Charge to the People, and Rev. Dr. Barcenburg will Charge the Pastor. All interested in the spread of the Gospel and the extension of the Redeemer's kingdom are invited to attend.

MARRIED.

TAYLOR—PORTER—On Thursday evening, Oct. 14th, by Rev David Malin, D.D., of Philadelphia, at the residence of her father, Wm. L. Porter, Esq., Penn Yan, N. Y., Rev. James F. Taylor of Newark Illinois, to Miss Mary A. L. Porter.

WHITE—LOSEY—On Tuesday, October 12th, by Rev. John M. Johnson of Hanover, N. J., Rev. Theodore F White of Mendham, N. J., to Miss Evilina B., youngest daughter of Israel Losey of the same place.

GRANT—BECLEY—On Thursday, October 14th, by the Rev. Dr. Dewitt, S. Hastings Grant to Maggie V. A., eldest daughter of S. N. Beeley, Esq., all of New York city.

WASHBURN—CHEEVER—On Wednesday, Oct. 13th, at the residence of Rev Henry T Cheever, Jewett City, Ct., by Rev. George B. Cheever, D.D., of New York, Ichabod Washburn, Esq., of Worcester, Mass. to Elizabeth Bancroft Cheever, only daughter of the late Nathaniel and Charlotte Cheever of Hallowell, Maine.

DIED.

ATWATER—On Saturday morning, Oct. 16th, Mrs. Ester N. Atwater, widow of the late Robert Atwater, aged 61 years 7 months and 11 days. The funeral will take place on Monday, at 2 P.M., from the house of her son-in-law, J. B. Brush, in Lafayette and Carlton avenue, Brooklyn. Friends of the family are respectfully invited to attend without further invitation. The remains will be interred in Greenwood.

New Haven papers please copy.

Brooklyn, Oct. 16, 1858.

STERLING—In Washington, Conn., on Sunday, Sept. 12th, of consumption, Sarah A. E., eldest daughter of the late Cyrus C. Sterling, aged 19 years 10 months.

The deceased will long be remembered for her rare virtues, the sweetness of her disposition, and the purity of her character. Though of a very quiet and unassuming nature, none knew her but to love her. Of very refined taste, appreciating only the beautiful and true, with a cultivated mind and rare talents for acquiring knowledge, she had developed her intellectual faculties as far as limited advantages and delicate health would allow. She was an intimate lover of Nature, loved to contemplate the handiwork of Deity, and look through Nature up to Nature's God. Poetry and music were of great delight to her, and those who have heard the warbles of her sweet voice at the home circle, in the social circle, or singing the songs of Zion in the sanctuary will soon feel her loss. Yet it was in the higher qualities of the heart and soul that she most excelled. From her earliest years she was remarkable for sweetness of temper, and that loveliness, not merely of form and feature, but of mind, which endeared her to all of her friends and associates. As she grew in years these qualities more and more developed themselves. Her meekness forbearance, forgiveness of injuries, forgetfulness of self, and tender solicitude for the feelings and interests of others, were most marked features in her character. Yet she was so retiring, so unpretentive in her manners, her real worth was known to but few; those who knew her best loved her most. What will we all feel in meeting to the children of God in Heaven, if she died with full faith in and love to that Savior who died to save sinners. Though taught from childhood to love and reverence his character, yet it was only about five months previous to her death that she first professed her faith in him. Then to converse about Christ and heaven was her delight, and many efforts and prayers did she make for the conversion of her friends and associates. Though possessing an ardent desire to live that she might do good, and her strong attachments to loved friends, and the consciousness of the irreparable loss her death would be to her widowed mother and father, six brothers and sisters, made her cling to life, yet she felt completely resigned to the will of God, committing herself and friends into the care of Him who doeth all things well.

Her health had always been delicate, but it was not until about a year before her death that her friends felt alarmed about her. About fifteen months before her death her father died, and the care and anxieties attending his protracted sickness, her sorrow at his loss, her sympathy for her bereaved mother, and participation with her in her new cares and labors, helped to strengthen the bolt of disease upon her, so that the utmost exertions of friends, the skill of celebrated physicians, could not avert the hand of the Destroyer.

In this short memorial we seek not to praise the deceased, but to render a humble tribute to those virtues she so exemplified in her life, and which are deeply enshrined in the memories of all who knew her. M. S.

BOYNTON—In Shirley, Mass., Oct. 8th, Custis J. Boynton, aged 32 years, formerly of this city.

MERWIN—In Brooklyn, Oct. 14th, Charlotte Elizabeth, youngest daughter of Almon and Aletta L. Merwin, aged 13 years 4 months and 7 days.

FINANCIAL.

THOMPSON BROTHERS, BANKERS AND BROKERS, No. 2 Wall st., N. Y.,
OFFER for SALE, at all times, a variety of State Stocks, and other first-class Securities, in amounts to suit.
COLLECTIONS promptly made on all points of the United States and Canadas.
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ORDERS for the purchase and sale of Stocks at the Board of Brokers promptly executed on commission only.
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WE HAVE A DISTINCT SPECIE OFFICE, and deal largely in Coin and Bullion at strongly favorable rates.
LAND WARRANTS bought at the highest market prices, and orders filled at all times for any amount with our full and unlimited guaranty.
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SUBSCRIPTIONS RECEIVED for THOMPSON'S BANK-NOTE REPORTER, edited by JOHN THOMPSON, and quotations corrected by THOMPSON BROTHERS, giving at all times the standard quotations for currency, etc. The oldest, widest circulated, and most complete Bank-Note Reporter in existence. 513-522

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BANKERS,
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Dealers in Gold, Gold Bullion, Bank Notes, and Land Warrants. Also attend to the purchase and sale of Stocks on Commission.

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Special attention given to the collection of Notes, Drafts, and Checks, on all the principal Cities and Towns in the United States.
REFER TO
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Is published weekly at $2 50 per annum, and $2 per annum sent by mail to all parts of the country. Subscriptions solicited by
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508-520 164 Nassau St., New York.

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AGENT FOR THE
NEGOTIATION OF LOANS SECURED BY REAL ESTATE,
Chicago, Illinois,
OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make safe investments at the West. All business is transacted without expense to the lender. Collections made, and remits promptly remitted.
By special permission he refers to—

New York.	*Montreal.*
Henry Youngs, Esq.,	D. P. Janes, Esq.
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Thaddeus Sherman, Esq.,	Hon. Thomas W. Williams,
Prof. Denison Olmsted.	Francis Allyn, Esq.
Asa T. Winsend, Esq.	*Chicago.*
Rev. L. Strong,	Ogden, Fleetwood & Co.,
Boston.	C. G. Hammond, Esq.,
Austin, Sumner & Co.	Hon. Mark Skinner,
	Philo Carpenter, Esq.

Other references to persons living in various cities at the East can be furnished if desired. 511-562

Phenix Fire Insurance Company,
BROOKLYN, N. Y.

CASH CAPITAL.....$200,000
SURPLUS.....$90,000
The benefits to be derived by the public from Insurance against Loss by Fire are so great and numerous, when compared with its trifling cost, as to render it an imperative duty on every one to avail themselves of the protection afforded by THIS INSTITUTION, against the destructive ravages of Fire, which in a few moments may lay waste the fruits of a whole life of industry.
Offices—345 Fulton street, Brooklyn.
62 Wall street, New York.
STEPHEN CROWELL, Pres't.
PHILANDER SHAW, Sec'y. 513tf

SPECIAL DIVIDEND NOTICE.
OFFICE OF
CONTINENTAL INSURANCE CO.,
No. 18 *Wall street.*
CAPITAL.....$500,000 00
SURPLUS.....$351,558 52
The Directors of this Company have this day declared a dividend of FIFTY PER CENT. to its customers upon the premiums earned during the year ending 1st inst., on all policies entitling the holders to participate in the profits of the Company's business, and Scrip will be issued on the 10th of August to POLICY HOLDERS to the amounts for which they are respectively entitled, and upon the same day SIX PER CENT. INTEREST will be paid upon the Scrip issued in 1857.
The Directors have also declared a Dividend to the stockholders of SIX PER CENT. upon the Capital of the Company, payable on and after the 12th inst.
New York, July 8, 1858.
This Company continues the business of Insurance on terms as favorable as those of other solvent institutions.
GEO. T. HOPE, President.
H. H. LANFORD, Secretary. 503tf

ÆTNA
INSURANCE COMPANY,
OF HARTFORD.
Incorporated 1819. *Charter Perpetual.*
Cash Capital.....$1,000,000
Surplus over.....500,000
OFFICE OF THE NEW YORK AGENCY
No. 63 Wall Street.
Insure against loss and damage by FIRE and the risks of INLAND NAVIGATION, upon favorable terms.
E. G. RIPLEY, President.
THOS. A. ALEXANDER, Vice-President.
THOS. K. BEACH, Jun. Sec'y. JAS. A. ALEXANDER, Agent. 505-517

COLLECTION OF CLAIMS
THROUGHOUT THE UNITED STATES AND CANADAS.
Birney & Davis,
128 Broadway, N. Y.,
Associated with the old and well-known house of DAVIS & BIRNEY, Philadelphia, tender their services to Merchants, Banks, and Lawyers, at New York and elsewhere, for the Collection of Claims both not matured and past due. Dishonored paper, if desired, transferred by our bankers to our attorneys, without returning it to New York. Names of reliable attorneys given without charge. Our charges never exceed those made by banks or attorneys for similar business.
Collections in New York city promptly attended to.
REFERENCES:—Messrs. Bowen, McNamee & Co., A. T. Stewart & Co., J. R. Jaffray & Sons, H. Baker & Co., S. B. Chittenden & Co.
WM. BIRNEY, Commissioner for Thirty States and Territories, attends to the Probate of Accounts, Acknowledgment of Deeds, taking of Depositions, etc. 515-527

THE MUTUAL BENEFIT LIFE INS. CO.
AGENCY NO. 11 WALL ST.
Assets, August 1st, 1858.....$2,877,554
Dividends Paid.....1,078,950
Losses Paid.....1,851,750
THIS COMPANY OFFERS ADVANTAGES UNsurpassed by any other; among which are *annual dividends, redemption of dividends in cash*, loans of one-half of the annual premium on life policies.
By the Report of the Controller of this state, it shows a larger per cent. of assets for its liabilities than any other company.
Prospectuses and all necessary papers furnished (without charge) upon application to the undersigned agents in New York.
ROBT. L. PATTERSON, Pres't.
B. C. MILLER, Sec'y. JAS. L. & J. P. LORD, Agents. 516tf

MORSE & CO.,
BANKERS AND DEALERS IN
Stocks, Bonds, Exchange and Commercial Paper, on commission,
No. 69 Wall street, and 41 William street,
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Orders for the purchase and sale of Stocks and Bonds, at the Brokers' Board, by letter or otherwise, promptly executed.
Cash advanced on sound saleable securities.
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STOUT, CLEWS & MASON,
Duncan, Sherman & Co.'s Building, N. Y.,
Dealers in STOCKS, BONDS, and all other Securities strictly on commission.
REFERENCES: Duncan, Sherman & Co.; Wilson G. Hunt & Co., Peter Cooper, Esq., N. Y.; Erastus Corning, Esq., Albany; J. E. Thayer & Bro., Boston; E. S. Wheeler & Co., Philadelphia. 514-565G

ADVERTISING ITEMS.

CIRCULAR
OF
D. DEVLIN & CO., For Winter, 1858.

We beg leave to call special attention to the style and variety of garments composing our winter stock of ready-made Clothing now exposed and on sale, first floor. It will be found that we have selected our fabrics with great taste, and manufactured them with all the style of our best ORDERED WORK, so that even our very lowest-priced garments have that stamp and character, which distinguish them at once from the "slop style" that gives to every garment a stereotyped appearance.

In directing attention to our Merchant Tailoring Department, second floor, it is with great pleasure we announce that the large increase of business in this department has compelled us to increase both the room and assistants very much. The great popularity of the various cutters in this department is very generally known; for each one is perfect master in his line, whether of coats, of pants, or of vests, and we will have none other, cost what it may.

The variety of Cassimeres, Cloths, Vestings, Overcoatings, etc. etc., in this department was never so large nor so select.

We beg also to call attention to our FURNISHING DEPARTMENT, which is largely supplied in all Winter Under Garments, Gloves, Robes, etc. etc. Our manufacture of Shirts has become a very important branch of our business, so much so that we can scarcely meet the increasing demand for them all over the country.

Our great aim in every department of the business is, to endeavor to supply the best thing that can be produced for the money, whether it be coarse or fine, and to keep up our superiority of style and finish in every garment we manufacture.

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258, 259, and 260 Broadway,
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CLOTHING AT WHOLESALE.
Taylor, Dickson, Graves & Co.
Beg to remind their friends and Customers of their Removal from 53 and 25 *Dey street*, to
77 Chambers Street,
A few doors west from Broadway.
Having bought their goods at the low prices of the past few months, they are prepared to offer extra inducements to purchasers. CASH AND SHORT-TIME Buyers will be liberally dealt with, and they pledge themselves to make it an object for them to call. 509-517

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MERCHANT TAILORS,
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Constantly on hand all the novelties of the season for Gents' wear. 510-523

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327 BROADWAY,
(OPPOSITE THE BROADWAY THEATRE)
A. D. PORTER, } NEW YORK.
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Gentlemen wishing an outfit will find with us a stock of goods which for richness and variety cannot be excelled. 511-523

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IMPORTERS, JOBBERS, AND
RETAILERS OF
SILKS AND FANCY GOODS,
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Having completed their assortment of Dry Goods of all descriptions for the Fall trade, invite the particular attention of the Public to their Stock of
STOCK OF SILKS, MANTILLAS, CURTAINS, SHAWLS, ETC,
which, for richness and variety, cannot be excelled. 514-526

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LADIES' SILK ELASTIC BELTS AND GARTERS,
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☞ No article at the State Fair (just closed) received more attention, or was more universally approved, than Howe's Patent Spring Bed Bottom, exhibited by the Elliptic Bed Spring Company of New York. Owing to a rare combination of merit—namely, simplicity, durability, neatness, comfort, and economy, this bed is destined, we think, to come into very general use. It is applicable to any bedstead, and is just the thing for berth bottoms, night cars, and the like. It is needless to say that the article in question carried off the highest premium—a Diploma and Silver Medal.—*Albany Express.*
The Elliptic Bed Spring may be procured from first-class dealers throughout the country. Clergymen will be supplied, by direct application to the company, at five dollars. Circulars sent to any address.
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Rich Silver-Plated Goods.
BANCROFT, REDFIELD & RICE,
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PLEASE NOTICE.
WE BASE OUR REPUTATION UPON THE *quality of our plate.*
We regard no competition with those who merely *whitewash* their goods.
Our name is upon every article sold as a *guarantee of its value.*
Our line of samples is greater than any other one maker's in this country, and our terms as liberal.
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Claim for their entire stock, in comparison with any other in this country, superiority for its extent, quality, and beauty—and further, that their prices are as low as those of any other house. They would especially enumerate
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AND OTHER PRECIOUS STONES AND PEARLS—FINE JEWELRY;
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Guaranteed of English Sterling, (925-1000 pure,) the standard decreed by Metallurgists, the best possible for durability and beauty;
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of all the best makers. (They are the only agents in New York for the sale of Charles Frodsham's Watches, conceded to be the best pocket time-pieces ever made.)
BRONZE STATUES AND VASES.
French Clocks, English Plated Ware, and many varieties of Fancy Goods.
The prices of all articles marked in plain figures the lowest they will be sold. 513-516Q

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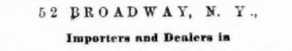
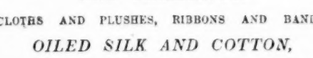
CELEBRATED
Family Sewing Machines,
A New Style—Price $50.
495 BROADWAY, New York; 18 SUMMER STREET, BOSTON; 730 CHESTNUT ST., PHILADELPHIA; 137 BALTIMORE ST., BALTIMORE; and 55 WEST FOURTH ST., CINCINNATI.
The Grover & Baker Sewing Machine Co sell the two best machines in use. One makes the SHUTTLE, or LOCK STITCH—a stitch well adapted

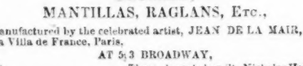


for sewing goods that are not to be washed and ironed; the other is a new machine, making the CELEBRATED GROVER & BAKER STITCH; or, *The Lock Stitch that is Locked.*



This Machine is a great improvement upon all previous Machines for family use.
☞ SEND FOR A CIRCULAR. 515tf

WHEELER & WILSON'S
SEWING MACHINES.
New Style, price $50.
NEW AND VALUABLE IMPROVEMENTS.
A new tension and a feeder that turns hems of any width without previous basting. Send for a Circular.
Office 343 Broadway, New York.
Diagram of the Lock-Stitch.



This is the only stitch that cannot be raveled, and that presents the same appearance upon each side of the seam. It is made with two threads, one upon each side of the fabric and interlocked in the center of it. 510tf

Pigot's Patent Spring Beds,
WARRANTED SUPERIOR to any article of the kind in use, the purchaser himself being judge after sufficient trial. Also, Patent PREMIUM
Mosquito Canopies and Nets,
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RICHARDS' COD-LIVER OIL JELLY,
Containing 90 per cent. pure oil. THE Remedy for Coughs; while it removes the cough it invigorates the system. This
GREAT REMEDY FOR CONSUMPTION
(see circular) cures CONSTIPATION and other results of sedentary habits. Wholesale Agents, ROOT & DAVENPORT, 215 Fulton street. Retail Agents, A. CUSHMAN, Broadway, and Twenty-second street; J. MEAKIM, 679 Broadway, and throughout the country. 516

James Ingram's
PATENT MOVABLE WATER-BACK
COOKING-RANGE,
Which can be regulated by any person, and used
IN A MINUTE either
WITH OR WITHOUT WATER.
The subscriber has got up this Range with water-back and connections in a simple and perfect manner, to remedy the evils of breakage and leakage around the water-back; and particularly that, if the supply of water be stopped, which is often the case, by breakage, frost, deficiency of water in the country, repairing pipes, etc. etc., or anything that may occur with the water, in place of putting out the fire, (making the Range unfit for use) it can be regulated in a minute by any person, and used either with or without water, which is a decided improvement on the old style, and very much needed. It is equal to others in every other department, as can be seen on examination.
Circulars with full description sent to order.
Manufactured and for sale by
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WANTED—A NUMBER OF GOOD BUSINESS Men as Agents in a permanent and profitable business.
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CLOTHS AND PLUSHES, RIBBONS AND BANDS,
OILED SILK AND COTTON,
SILKS, SATINS, & CAMBRICS FOR LININGS,
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Constantly on hand in great variety. 512eow563

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MANTILLAS, RAGLANS, ETC.,
Manufactured by the celebrated artist, JEAN DE LA MAIR, of La Ville de France, Paris,
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SUPERB LYONS VELVET CIRCULARS.
Do. TRIMMED POINT LACE,
Do. with Greek flowing sleeves and capuche.
ELEGANT CASTOR BEAVER RAGLANS.
Do. do. do. with crochet adornments.
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A number of exquisite productions in the style of Louis Quatorze.
The beautiful envelop called
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An entirely New and Extensive Stock of Gentlemen's, Youths', and Children's Clothing.
Competition defied as to taste, style, and manufacture, of this immense Fall and Winter Stock.
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LADIES' DRESS TRUNKS,
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For preserving furs and woolens from moths, etc.
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HEATING STOVE,
FOR PARLORS, HALLS, AND STORES.
Premiums awarded at the Albany County Fair 1857 and 1858, American Institute 1857, New York State Fair 1858.
FIVE SIZES.
Unequaled for the perfect consumption of the Coal, Smoke, and Gas.
As a Heater, Unsurpassed!
BEAUTY, SIMPLICITY, AND ECONOMY COMBINED. This Stove will continue to command the attention of the public.
FOR SALE EVERYWHERE.
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THAN ANY OTHER STOVE OR RANGE.
It combines Unusual Weight, Size, and Perfection of Manufacture.
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☞ Buy none unless it has the written signature of "I. BUTTS" on the wrapper. 516

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such as are used in the principal schools of this city,
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which he intends to sell at retail at the lowest wholesale prices, for cash.
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Suitable for Holiday Presents.
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NIAGARA,
Returned and on exhibition, with the splendid
IL CORSO;
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THE CARNIVAL RACE AT ROME.
15 feet by 9.
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Beautifully printed in colors, now Publishing by us.
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STEPHEN N. GRISWOLD, manufacturer of Fine Gold Pens and Silver Pencils, No. 177 Broadway, opposite Howard Hotel. Every pen warranted for one year. Sent by mail to all parts of the Union. Retail Prices—Ladies' Pen 75 cents; No. 1 $1; Engrossing $1 25; Commercial $1 50; Bank $2; Mammoth $2 50. 515-527

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Great improvements have been made in the manufacture of these goods of late, and we can now recommend them for general use.
The HEAVY GLOVES and MITTENS are unrivaled as a protection in all kinds of acid work of the Chemist, Druggist, and Photographist, manufacturing and handling of Potashes and other strong Alkalies; for Oystermen, Drivers in storms, and Hose Companies in the Fire Department.
We would particularly call the attention of Farmers, Mechanics, Hatters, Tanners, and Lumbermen to these GLOVES and MITTENS as being well adapted to their use. They are superior to the Buck Mitten, especially in wet work.
The Light Gloves are used for softening and bleaching the hands. As a speedy and effectual cure for Chapped or Rough Hands, Salt Rheum, etc., they have no equal; are very useful while engaged in domestic affairs, such as sweeping, dusting, house-cleaning, and are invaluable in attending to coal-fires; a requisite in every family for washing, coloring, all roughening and dirty kinds of work, and particularly useful in gardening and care of shrubs and flowers. For sale by Rubber-dealers generally.
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MEN'S & BOYS' CLOTHING,
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516

Holloway's Pills are admitted to be the greatest alterative medicine in the world. Their effect upon the system is not violent, but mild and painless, and the facility with which they regulate the disordered stomach and bowels, and restore the animal fluids to a healthy, life-sustaining condition, places them immeasurably in advance of all other internal remedies. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all druggists, at 25c., 62c., and $1 per box. 516

AN EXTRAORDINARY PANIC IN THE RIBBON MARKET.
Excessive importations have forced ribbons into the auction-rooms. We availed ourselves of the "time and tide," have bought at all the recent sales, and are now prepared to offer
One Thousand Cartons of Auction-bought Goods for Cash! Cash! Cash!
AT 40 PER CENT. BELOW CREDIT PRICES.
As also—

Job lots of ribbons at	75 cents per piece, worth	$1	25
Do. " "	$1 00 " "	1	50
Do. " "	1 25 " "	1	75
Do " "	1 50 " "	2	50
Do. " "	1 75 " "	2	75
Do. " "	2 00

Family Reading.

THE AWKWARD SCHOOLMATE.

"She isn't a bit pretty, is she, Laura?"

"No; I think she's real coarse and countrified. How her dress fits, and what shoes she wears! and then she is as brown as if she had picked berries all summer."

"I know it; the girls don't seem to think much of her—do you think they do?"

"Nobody speaks to her, as I see, but Lucy Brown; and she does it at recess more from pity than anything else."

"She is a tall girl. Is she as old as you, Laura? Don't she recite in your room?"

"Yes, and she must be older than I, for Bell Williams told me that she is of her age; I am only fourteen, you know."

"Shall you have anything to do with her, Laura? Don't she look prosy, moping round alone?"

"Why, I shall treat her civilly, I suppose, but I shouldn't want her for a seat-mate, or to be seen in the street walking beside her old-fashioned gown!"

"Lucy Brown says she is a good sort of girl; her aunt knows something about her—I forget what—only her father is poor, and she is trying to get herself ready to teach school so as to help him and her younger brothers and sisters."

"That is well enough; it is really very good of her, but somehow one feels so queer to be with a funny-looking girl like her."

"Laura, what do you suppose you should do, if Pa was poor, and you had to go to school with all strangers, and with such a dress as Phebe Martin wears?"

"Why, Pa is almost poor now, Kate; you know we cannot afford to go to a very high-priced school—but I should be lonesome enough, away from Ma and you. I should rather not have the education, it seems to me, than have to stand one side, as Phebe Martin does, because no one wants to say much to me."

"So should I. Does she know anything, Laura?"

"Why, yes—as much as the rest of the girls, I guess; but she gets so confused when it comes her turn to answer, that she blunders and stammers. I do feel sorry for her, sometimes."

"Bell Williams says there's something interesting about her, after all; she says her aunt says so."

"Well, I sha'n't look it up, if there is, I have so many acquaintances now. O, see the butterfly on that geranium; let's catch it, Kate. Here! quick!"

"Mother calls, Laura; we must go in. There, you've got him! softly, softly, Laura!"

The two sisters, who had been chatting so earnestly on the piazza, obeyed the summons, and walked quietly into the sitting-room, and stood by the window where their mother was sewing.

"And who was it, my daughter," that lady inquired, "you were just now discussing so warmly?"

"O, that new girl, Phebe Martin, at Miss Lyman's school," said little Kate; "she is so queer and old-fashioned."

"And what makes her queer?" said Mrs. Baker, "or what do you mean by queer?"

"Why, I mean, Ma, that she is odd in her looks and ways—not like anybody else."

"And can you tell me what makes her singular? is it rudeness or any ill-behavior?"

"No, ma'am; she is quiet and polite enough, but she is so shy and backward, just as if she didn't know how to do things just right."

"And so, because she is awkward and bashful, the girls leave her to feel embarrassed and uncomfortable without trying to comfort a poor stranger's heart?"

"Why, Ma, some of the girls make fun of Phebe behind her back; only Lucy Brown, who is kind to every one, talks with her much at all. And mother," added Laura, "it is so hard to know always what to do with a strange person, always round with a down sober look, as if she was thinking of something or somebody a great way off, and did not want to be disturbed."

"And did you never think, my children, that it was very unkind to your school-mate to avoid and embarrass her by such manners? Is it acting by the Savior's golden rule, to slight a stranger because she is plain and has no friends? You hold the butterfly in your hand very carefully lest you should give it pain; but are not the feelings of that poor girl of more consequence than this little insect?"

"I have felt sorry for her sometimes," said Laura, "for her eyes do look so sad; and I saw her smile once when she was very bright and merry, but she is not pretty."

"I think," said Mrs. Baker, "I remember a certain Bible lesson we looked over together a little while ago; one verse about the cup of cold water for Jesus' sake we talked about a long time; is there any application of those Sabbath thoughts we could make here?"

"To be sure, Ma," said Laura; "I remember the lesson, and that you said any little deed of kindness, though it were but the giving of a cup of cold water to one of the Savior's little ones, would be accepted, just as if the deed were done to him. But Phebe Martin is not a Christian as I know of, and I should a great deal rather give her a good many things than have the school-girls sneer at me because I took much notice of her."

"You say, my dear, your new school-mate is in no wise ill-behaved; the only reason you give for avoiding her is that she is plain and awkward, and quite unlike your over-nice fancies. In the lesson I spoke of, I believe both my daughters thought they should be delighted to minister to the Savior's wants were he walking in this city now as he walked in Jerusalem eighteen hundred years ago. They wondered that one so lovely in person and so pure and beautiful in life could have been slighted by the Jews, though he was humble in all that pertains to this world; but was not the spirit of your last remark, Laura, like to those of old who loved the praise of men more than the praise of God?"

"But, Ma, you would not have me looking up all the homely, uninteresting girls that come to school for associates, would you, because Jesus ate with publicans and sinners? and because I thought it would be beautiful to wait on Jesus though all the city hated and reviled him, I don't see how it would be my duty at all to run after other people who don't seem to bear any especial resemblance to him."

"I should not wish to have you look up such associates at all; but where one falls so naturally in your way as this new class-mate does, and you could see, if you would but open your eyes to see, a fine opportunity to do a real good, would it not be a deed the Savior would as much approve as any little attention to his personal wants could possibly be, if you forgot for a time your own tastes and convenience to encourage and assist one whom no one else seems disposed to regard?"

"Isn't that what the *cup of cold water* means, Ma?" said little Kate; "we must help poor and unhappy people all we can, just as we would help Christ if he needed it; and then he will love us just the same as if we did it to him?"

"That is the meaning, my child; and now, how will you apply the sense of it to Phebe Martin?"

"I should think it would be, mother, to talk kindly with her at recess, and ask her about her lessons, and invite her to play in our games; and then I guess she wouldn't look so stupid and sad."

"But she is so disagreeable in her ways," said Laura, "and the girls would look queer and perhaps laugh if I should ask her to play with us."

"My dear," said Mrs. Baker, "if Phebe were a handsome, well-dressed girl, there would be little necessity on your part for any effort to make her comfortable, and no self-denial and no particular virtue in it either; it is only when we deny ourselves for others that God bestows upon us the commendation of 'good and faithful servant.' If her acquaintance pleased your pride or fancy, there would be no especial merit in your politeness to her; and now if you are very kind and helpful you will do but your simple duty, yet your heart and God will both approve you; and that is reward enough for any self-denial. O my daughters, you do not know how much you may do for Christ by assisting this lonely stranger, who, it seems, is preparing herself to be the assistant of others; if she is not already one of the Savior's own, she may perhaps be won to his love by your earnest, kindly efforts. When I heard you talking about her on the piazza, I thought how good a chance Laura might have with her to be the missionary she wanted a few days ago to be."

"But it wouldn't be missionary work," said Laura, "to talk with Phebe Martin."

"All that is necessary, my child, to make a missionary, is that spirit of Christ which seeks to benefit the needy and the sinful wherever they are found. The girl who would slight an opportunity to help an unhappy school-mate, would not make a good missionary in India; the heart would then be wanting."

"But, Ma, do you suppose we could do Phebe a *real* good—such a sort of good as the missionaries do the heathen?" said Kate.

"By your account of her I should think she stood much in need of help; a little assistance so delicately offered as not to wound her feelings, and above all, a genial, generous demeanor toward her, may be the real missionary good she most needs. I will tell you a true story:

"Some years ago, two young ladies started from their homes, not far from this pleasant city, to pursue their education at a Western seminary. They met as strangers on the way, but found means to make acquaintance, as people often do when destined with one aim to some one place. There was not much in their circumstances alike, only both were poor, and each was seeking for herself better opportunities for usefulness. Miss L. was gifted with a strong, clear mind, and genial, winning manners, and therefore able to commend herself to such society as she might choose among the students of the institution. Miss H. was less fortunately endowed by Nature, and her mind was so undisciplined that study was a wearisome toil, and her progress in acquiring knowledge very slow. She could not, like Miss L., keep pace with her fellow-students, and but for the Christian motives which led her to persevere, she would in a few months have given up disheartened, and returned home. It is not likely that the two, with such disparity between them, would ever be intimate, but they were on pleasant terms, and the poor scholar used often to tell her more favored friend the difficulties she found in climbing up the hill of science. Miss L. spoke as hopefully as possible to the poor girl, and encouraged her to fight bravely the battle with slender abilities and uncertain health.

"One day, a friend who had called just before a recitation, left her a most delicious peach. Such a luxury was so tempting she could not lay it aside, but as she passed hurriedly out to the classroom, she broke it open to eat by the way. She had scarcely done so when the sad face of Miss H. met hers. With the instant thought that she would not, after all, have time to eat it, she thrust a luscious half into Miss H.'s hand, merely saying in her genial, impulsive manner, 'O, *you* eat this for me!' The incident was nothing to Miss L.—only what her generous spirit would have done to any one, and she forgot it. Miss H. did not; and some time after she came to the thoughtless doer of a kind deed with a full confession of how much good the simple gift had done her. She was getting very much discouraged—everything was so hard to learn and to do; she was just giving up to go home, when that pleasant word and look touched her heart. 'O, I felt that moment you gave me the peach,' said she, 'as if some one cared for me, and I would try once more to conquer the lessons and all. I have been trying ever since, and am much happier and more successful.' Now Miss L. had no particular intention when she met her school-fellow, but frank, genial expressions were such a habit with her they gushed right out at the first glance of a sad face."

"But, Ma," said Kate, "don't you suppose Miss L. was always happy, as she had always smiles to spare?"

"O, no; her trials were as great as the sober-faced girl's; but she did not let the cloud of her own troubles shut in all the sunshine of her loving heart. It would gleam out here and there from behind the dark, as if her clouds had always silver linings."

"Do you know what became of Miss H., mother?"

"I only know that she had fair success in her studies at last, and was respected and useful. We do not know how much resulted from one timely word."

"And now, my children, I do not wish to have you seek intimacy with Phebe Martin, but I do hope you will act in the spirit of Christ's missionary in all your relations to her. Do not be afraid of getting laughed at, for if you are as discreet and noble in your deportment as you should be, no one will dare to ridicule, at least, no one who is worth the minding. It is a very foolish and wicked fear of man that prevents a Christian from doing any good he might do. Laura says she had rather give a great many things to Phebe than be laughed at by the girls. Now giving things might not be the self-denial the law of kindness would in her case require. The sacrifice is more likely in her tastes or pride. But let them go, my child; Christ will take care of all that for you. Dare to act in a generous and Christian spirit, and be nobly independent of everything that would keep you from showing a beautiful charity to one who needs a little helping. Will you begin to-morrow, Laura, to act the missionary you wanted the other day to be?"

Laura was silent for a moment.

"Wouldn't there be what is called a cross in this, mother?" asked Kate.

"And what if there is, my dear?" replied Mrs. Baker. "Shall so noble a virtue as charity be sacrificed, and so good an opportunity of manifesting it be lost, just for the favor of a few selfish or proud girls? You remember the Savior's beautiful enumeration of noble charities done for his sake—'I was a stranger and ye took me in,' etc.; for many a little deed as small as this kindness to your awkward school-mate, he at last may also say, 'Ye did it unto me.'"

Laura had for some time hoped she was a disciple of Jesus. She had read her Bible with much interest and care, and, in frequent conversations with her mother, had sought to find the ways of duty. She admired and reverenced the missionary of the cross whose self-denial had led him forth from home and country to spend a lifetime with the ignorant and needy; but perhaps she had not thought before how she might make her own daily life admirable by self-denying words and deeds of love.

She laid her arms tenderly around her mother's neck, and with a tearful eye whispered, "Yes, I will try to be Christ's little missionary every day."

When the accounts of life are made up at the last great day, it will be seen how Laura keeps her promise.

E. L. E.

Children's Column.

LIGHT BEYOND THE CLOUDS.*

A Story of Real Life.

BY MADAM TELL.

VIII.

"O, THERE'S a peddler!" said Chloe one day. His coming was a pleasant variety in their every-day life, and she hastened to open the door. He was a tall, thin man, with very small blue eyes, and had two tin trunks suspended from his shoulders.

"Buy anything to-day?" he said; "pins, needles, thread, tape, buttons, thimbles, handkerchiefs, soap, combs, 'spenders—"

"That'll do," said Chloe, laughing; "please walk in."

He made a low bow to Rena as he entered, and then sat down and laid back the covers of his trunks with a flourish. Rachel left her spinning, and Rena moved up nearer in the rocking-chair.

"Let me look at your silver thimbles," said she feebly. "What is the price?" fitting one to her finger.

"Fifty cents," was the reply.

"Try it on, Chloe!" said Rena. "Why, it fits you better than it does me!"

"Is fifty cents your lowest price?" she asked.

"Yes, ma'am, the lowest; unless sometimes I sell 'em by the quantity."

"Suppose we should take two?" queried Rachel.

"Well," said he, hesitating, "if you'll take two—I do' know—well, I guess if you'll take two, you can have 'em for forty-two cents a-piece."

Rachel found one that fitted, and then went to get the money.

"Bring my purse, Rachel!" said Rena.

She brought it, and Rena took from it a bright half dollar. It was a part of what remained of her treasured earnings in days of health.

After the peddler had gone, Rena sat a long time gazing at the thimble upon her finger. At length she said,

"Chloe, I bought this silver thimble for you. I sha'n't live to use it. I got it for you to remember me by."

Chloe suddenly raised her head and looked at her sister. Rena had been fading so gradually, and had been so cheerful, day by day, that it had not occurred to her that she would die. But as she looked upon her again, the truth at once flashed upon her. Rena would die; she saw it in the hollow eyes and sunken cheek. She turned and stood at the window. It was then in mid-winter. The air was dim with new-falling snow, and already the sloping roof of the piazzaed house on the hill was whitened with it. The meadow was cold and drear, and the bare limbs of the trees, in the forest beyond, looked gaunt and strange through the misty air. The shadow came over her again, the same, deep shadow that she had felt under the chestnut-trees and by Nancy's grave.

"Death, death," she said to herself, "oh, how can I meet it again?"

Then Rena spoke. "Chloe," said she, "come here." With quivering lip Chloe obeyed. "I don't want you to feel bad, Chloe," she said, "it's what I've known a long time, and I have prayed over it a great deal. You know how many doubts I used to have about myself, whether I was a Christian or not. They're all gone, now. I feel willing to die; I *want* to go and be with Jesus. All I pray for, now, is for patience to wait until the time comes. I want you all to feel reconciled to it. If you only realized how happy I am, I'm sure you would."

Chloe could only answer by her sobs. But the ice was broken now, and after this Rena talked much of her own death.

"Mother," said she, one day, "I wish you would take the rest of the money in my purse and send down to the village and get me some cloth."

"Cloth! for what, Rena?"

"I want to make my own shroud."

"O, Rena, Rena!"

"Don't refuse me, mother," she said, "you know I can't live. I feel myself grow weaker, it seems as if I could, every day, and I want to make it. It will be a pleasure to me."

Rena's urgent request could not be denied. The cloth was obtained for her, and, one day, she laid it upon the table, and her own hands cut and fitted the last garment that she would wear upon earth. Then she put on the new thimble and sewed till she was tired. But the winds of March were moaning around their lowly home before it was finished, and she was moved into the room where Nancy had died. She sat up a little while every day, and with the shining thimble worked upon the white robe.

"Don't go out," she said to Chloe, one day, who entered the room and suddenly drew back, "because you see me at work on this. Why, I've been just as happy as if I was making a dress! It's about done, now," she added, with a little sigh. "Won't you call Rachel, Chloe?"

Rachel came, and Rena said, "You may get me the box and other things, now." Rachel knew the box she wanted, and silently obeyed. Then they all stood by her and watched her thin, white fingers as she carefully folded the spotless garment and laid all smoothly in the box.

"There," said she, "they'll lie there safe till they are wanted. It won't be long. Here, Chloe, the thimble is yours now. I never shall need it again; my work is done. Keep it to remember me by. What makes you cry? I never was so happy in my life as I am now." After this, each day found Rena weaker, while her faith in Christ grew brighter and stronger. "Don't pray that I may live," she said, "but that I may have patience to wait." So, patiently waiting her summons, she stayed her time, looking up, through the golden-rimmed cloud, to heaven.

"Why, what's the matter with father?" said Chloe, one day. She had come in and found him lying on the bed, and her mother weeping over him.

"Why," replied her mother wildly, "he lifted too heavy, and he's bleeding dreadfully! I've sent for the doctor, why *don't* he come? Rena dying in one room and he in another! oh, it's too much, too much!"

That day was a dark one. The doctor did not come until night, and all through the long hours Chloe walked the house in agony. To lose Rena was a great trial, but to see her father die!—it was more than she could bear. But she was not called upon to bear it. Through the skill of the physician his life was saved, although he lay many days in weakness and suffering.

Meanwhile, Rena was rapidly failing. She only wished to live, she said, to look once more upon her father, and they were all very glad and thankful when he was able, one morning, to walk with help into Rena's room. He sat down by her bed, and she held his hand between her own, and looked into his face long and earnestly. The next day he could stay with her longer, and the next he spent nearly all the time in her room, for they all felt that Rena had not long to live.

"Mother," said she, "do you think me in a dying state?"

"No, Rena; I do not think you are."

"When I am, won't you tell me?"

"Yes, Rena; I will."

Her father was sitting by her bedside when it came. He called his wife, and she called the girls.

"Rena," said her mother, "we think you are struck with death."

She raised her hands feebly and said: "O! how I do rejoice! I shall soon be with Christ."

"Rena," said her mother again, "now you are dying, do you feel any dread of death?"

"O no; I've no more fear than if I was going to sleep. Don't feel so bad, mother, when I am so happy. I never did rejoice so much."

"Rena, did you ever rejoice so much when you were going anywhere?"

"O no; it seems as if I could see Jesus, on Calvary, bleeding for my sins. Don't mourn so for me; try all to live faithful and meet me in heaven."

Rena never spoke to them again. Her mother bent over her, and in her slow, tremulous tones said, "Rena, my poor child, does your faith hold out?" She looked up and smiled, and then her head dropped. Chloe saw that her lips and her hands were changing their color. She turned and left the room. All through the death-bed scene, she had felt Rena's dying eyes fixed upon her, and when she went out they seemed to follow her. She went to the kitchen window, and looked out upon the early dawn. The two dying eyes were before her there. She stood there until the rays of the sun broke through the gray light of the morning. First, the tops of the forest trees were tinged and the chimneys of the house upon the hill, and then the meadow and whole landscape were flooded with the beautiful light. Her father opened the door and said, "Chloe, Rena's gone! she's done breathing!"

Chloe turned and looked at the clock. The long hands were pointing weirdly to five.

(To be continued.)

* Entered, according to Act of Congress, in the year 1858, by THEODORE TILTON, in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

THE CANARY BIRD.

FROM his cage a golden canary bird
Has sung till the heart within is stirred!
From the window-casement his voice comes sweet,
And is ringing along on the crowded street;
I listen till I long to hear again
The gay wild birds of my native glen!

Ah! the city home is fair;—
Yet give me my own free mountain air!
The wild, old woods, green hill and glen,
All fresh and beautiful again!
Where the elm tree stands, with its broad, green dome,
Swaying its giant wings o'er—*home!*

I long for the quiet nook
By the gently whispering music-brook!
Where the feathery rock-moss green with years
Grows bright in the sunshine and soft dew-tears;
Where berries crimson like red gems,
And wood-grapes purple on the stems;
Where flower-vines hang sweet spotted bells,
Where beauty and fragrance and gladness dwells!

O golden canary! thy carol sweet
Ringeth adown the city's street;
But the native song of my mountain bird,
In the green dells of my heart is heard!
I see once more the rocky glen,
Where the cheek would get its rose again!
Where the radiant morning dream of youth,
Would glow again with its promised truth!
Where the heart would live o'er its early years,
And half forget that the world has—*tears!*

Holyoke, Mass. ELISE.

Selections.

STORY OF THE LIFE AND DEATH OF LITTLE BARBARA,

Who was a Member of the Mission Sunday School.

BARBARA K—— was the child of humble and respectable parents. When about four years old, ere she left Germany, she fell from a chair and broke her back, which rendered her a suffering cripple for life. Her sweet, patient face and lustrous hazel eyes attracted the notice of every stranger, and won for the dear child many sympathizing friends. It was my privilege to teach her in the German Mission Sabbath school in New Haven for two years. Regular and punctual in her attendance, whenever the infirmities of her poor body would allow, she would sit and listen with intense interest to the instructions imparted to her.

The story of Jesus' love for sinners, what he had done, and how he had suffered, to bring them to himself, would often cause the tears to flow down her pale cheeks. Her gentle deportment and earnest attention endeared her much to her teacher, and was a bright example to her class-mates. Patient, gentle, discreet, and grave, she seemed to have the wisdom of a woman rather than the instability and perverseness of a child. I would often say to her, "Barbara, why do you try to come to Sabbath school when you feel so badly?"

With her quiet, patient look, she would say, "I want to come while I can, for soon I may not be able to do so. I feel it good to be here, and I love to hear about the Savior."

"Do you ever think, my dear child, about dying?"

"O, yes! but I do not fear death. Is not my Savior very near? He will go with me through the dark valley, and why should I be afraid? The only thing that troubles me is, I shall have to leave my father and mother. I would have liked to have waited for them; for after I am gone they will miss me so much."

In the last six months of her life she has been unable to attend Sabbath school; gradually declining under consumption, while her departure was hastened by a severe attack of dysentery. I have seen her often during the past summer, and was always greeted with a welcome smile. During these interviews no subject seemed to interest her but the one that referred to a holy and higher life. While I was with her one day, her face brightened as she said, "Now Miss——, I am willing to die at any time that my Savior calls. God will take care of father and mother. O, how I long to be with the angels!"

As I sat at the child's feet, learning lessons of patient submission and humble trust in God, I thought how much more blessed was an hour spent in converse with this heir of heaven, than all the joys which this world can give.

Once I said to her, "Barbara, do you ever talk to your brother and sisters about their duty to God?"

"O yes, particularly to Henry, exposed as he is to so many temptations. I hope he will be a Christian yet; I think he loves me, for he always feels so badly when I speak of dying. It may be *my* death will be the only thing to bring him to Christ." For days and nights it seemed almost impossible for her to sleep, from her paroxysm in coughing and sensation of suffocation. While others were sleeping, she would often rise at night and sit upon the stairs, that she might breathe more freely in the draught. Once, when speaking of the many years of suffering she had endured from her fall, she said, "Miss——, I have often thought if the accident had happened here, American doctors would have helped me; but the German doctor told my mother if we were rich he could cure me; but we were poor, and German doctors want a heap of money."

She was most sensitive to kindness, and grateful for every little thing that was done for her. "What is it that makes every one so kind to me?" she would often say. A dear friend from a distance once called with me, and delighted the child by her loving, gentle words of Christian kindness.

Said she, "What does little Barbara think of when she is suffering so much? Does she think the Savior sends it all upon her, and will not add one pain that he will not give her strength to bear, that she may thus be fitted to dwell with him for ever?" Pausing a moment, she raised her eyes brimful of tears to her face, and with a look almost angelic, said, "I do, Mrs. C." The lady, alluding to this visit, said, "I would have walked ten miles to have seen her; for I felt that I was talking with an experienced Christian, rather than with a poor, feeble child. This visit Barbara never forgot, but would often say, "I wish Mrs. C. would come and see me again; I seem to forget my pains while she is talking." While suffering from that terrible disease, dysentery, she said, "Father, I am going to die; I wanted to wait for you and mother, but God knows best. I have often thought how young I am to die; yet I am willing to go now. Do not mourn for me, God will take care of you." A few days before her death, I found her suffering intensely; she could neither move nor speak without pain. I said, Barbara, "How do you feel to-day?" "O, pretty well, and so happy; Jesus is very good to me—I feel that the medicines I take are doing me no good, and I want patience to bear all that my Heavenly Father sends upon me.

"I should like before I die, to go to Sabbath school once more to hear the children sing, 'I want to be an angel,' to hear again about the Savior. I love the Sabbath school, for it seems as though I was nearer heaven when there." She felt that she was a sinner; but that she could trust in God, and her love for his service has greatly increased during the last year. She longed to be with Jesus—and the day before her death she said to her mother, whom she loved so fondly, "If I get to heaven, mother, I will ask the Savior to make a place for you;" a little after she said to her brother, "O Henry, love the Savior now, lest he forsake you for ever; your sister is dying, and you will not hear her voice any more, pleading with you to become a Christian. Promise me that you will meet me in heaven." On the bright beautiful Sabbath morning of Sept. 19th, 1858, she died, aged eleven years and eight months—suddenly, without any premonitions save the gasping breath. Truly a Sabbath of eternal rest to her. I closed the white lids softly over her beautiful eyes, never more to beam upon us with affection; and as I parted the hair smoothly over her placid brow, I thought I had never looked upon clay so fair.

We followed her precious remains, teachers and scholars, to their last resting-place, there to remain till the resurrection morn. The inexperienced know little of the discouragements attendant on a Mission Sunday school. The irregularity, inattention, and thoughtlessness that often try and discourage a teacher, would sometimes tempt me to resign my charge, but the cheering words of little Barbara still sound in my ears, and I seem to hear her say, "Work on, God has much for you to do. In due season you shall reap if you faint not." To this I yield. Barbara is dead—her clear-toned voice will be heard no more—she is with the angels now. But the memory of her beautiful example still lives. Dear Sunday-school scholars—Let us all so live that our last end may be like hers, peaceful and happy.

Little Barbara.

The sweet September's tender glow,
Upon the earth was shed,
When sad, low voices said to me,
"Dear Barbara is dead!"
The child, who with an angel guise
The "cross of suffering" bore,
Whose patient smile and meek dark eyes
Had won my heart of yore.

Her bowed form, and pale, pure face,
Their own sad story told,
They were the holy saint-like grace
The martyrs wore of old.
And wandering down the quiet street,
I've met her many a day,
To welcome her as I would greet
An angel on my way.

Through the cold blasts of stormy March,
And through the April rain,
I've seen her little patient face
Pressed to the window pane.
And when the long, bright summer day
Brought warmer skies and air,
She watched the children at their play,
Which she no more should share.

The Sabbath morn brought sunny skies,
And sound of bee and bird,
And soft in whispered melodies
The swaying boughs were stirred.
But 'mid them all, in dreamless sleep,
She lay with meek closed eyes;
She opened them where angels keep
Their Sabbath in the skies.

We looked upon her, and we thought
Of captives freed from prison,
And 'mid our tears could gladly say,
"She is not dead, but risen.
Dear child! who only walked with us
A little on thy way,
Our path must wander on through storms,
Thine leads to perfect day."

And as we laid her down to rest
At that sweet Sabbath's close,
We thought how beautiful, how blest
Is thy worn frame's repose.
I'd rather lay this wreath of song,
Dear child, upon thy grave,
Than on the conqueror's funeral pile,
Where gleaming banners wave.

We'll wander on, and other graves
Shall rise our path along,
And those we love shall one by one
Take up the angel song.
We say "not lost, but gone before,
The victor's crown to win,
The child has reached the shining shore,
Where better years begin."

—*E. G. B.*

CHOICE EXTRACTS.

Culled for The Independent.

We say habitually of the writer of a poem, of the author of a play, of the exhibitor of fireworks, of the superintendent of any public exhibition whatsoever, that he has shown great poverty of invention, that there was no variety in his entertainment. The same of a general when he bungles a campaign; he has no variety of resources; he acts upon a stereotyped plan; he has no conception how to meet an unexpected combination. In all things, a man's variety is the measure of his wealth; and variety well used will be the measure of his power. There is nothing that the world, in general, so well understands as this. From a good dinner to a good sermon; from the last old English fashion revived, to the last new French fashion imported, the effective power of almost everything that delights and entertains the world, depends on variety.—*T. S. Blackie.*

In some persons we may observe a profusion of feeling, which, if left to its own operation, will expend itself on a multiplicity of trivial or vexatious objects. The remedy is to have some elevated pursuit or passion which shall absorb the feelings. Excess of sensibility will not then waste itself on trifles, and concentration of feeling on a specific object may tend to facilitate its attainment.—*Clulow.*

From Bartoli's pictures, Raphael took many notions of national costume, and perhaps some other particulars; for it is characteristic of great minds to derive advantages even from examples not above mediocrity.—*Lanzi.*

I have seen such sin in the Church, that I have been often brought by it to a sickly state of mind. But when I have turned to the world, I have seen sin working there in such measures and forms, that I have turned back again to the Church with more wisdom of mind, and more affection to it. I see sin, however, nowhere put on such an odious appearance as in the Church. In such states of mind, I turn to two portraits in my study—John Bradford and Archbishop Leighton. These never fail to speak forcibly to my heart, that, in the midst of all, there is pure religion, and to tell me where that religion is.—*Cecil.*

A Greek poet implies that the hight of bliss is the sudden relief of pain; there is a nobler bliss still—the rapture of the conscience at the sudden release from a guilty thought.—*Bulwer Lytton.*

"They are the noblest benefits, and sink
Deepest in man; of which where he doth think,
The memory delights him more, *from whom,*
Than what he hath received."

—*Ben Jonson.*

Childhood was originally, and is still, designed to be the era and the instrument of spiritual nurture.—*Mercein.*

Try for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshiper of passion, the sun-worshiper of clear self-possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Jean Paul Richter.*

There is nothing so great that I fear to do for my friend, nor nothing so small that I will disdain to do for him.—*Sir Philip Sidney.*

The most casual remark lives for ever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter assumes a character so important that an inquest will be held on it, in the general judgment.—*Harris.*

Foreign Miscellany.

The Capacities of Animals and Man.—At the late meeting of the British Association, held at Leeds, Sept. 25th, the Secretary (Mr. C. G. Wheelhouse) read a highly interesting paper by Richard Fowler, M.D., of Salisbury, "On the Sensational, Emotional, Intellectual, and Instinctive Capacities of the Lower Animals compared with those of Man." The author submitted that the Deity had formed all animals, both mentally and corporeally, on one type. All had like sensation. All vertebrated animals had like conceptions of persons and of places; the constituents of memory, like the re transmissions from conception to acting, adjusting muscles of the functions of actions, as might be observed by the barking of dogs and their desire to run in their sleep. They had like memory of persons and things, like powers of comparing those with their conceptions after long absence, and like volition for the gratification of their appetites. But they had not, as man had, such preception of objects and the relations as enabled them to form new combinations, and thus to be the source, by a sort of creative power, of new ideas. There was no instance of a physical force having been used instrumentally by any of the lower animals. No monkeys, however often they might have seen a fire lighted and been scorched by its warmth, had ever been known to light a fire. They appeared to have like conceptions of objects, but not of their qualities or relations to each other. The instinctive functions seemed to be activated by the forces of mind and vitality, by appropriate and liberal structures, with adjustable muscles analogous to the different organs of sense; and this instinctive apparatus, with like analogy to the organs of sense, had affinity for the objects. The lower animals had a decided advantage over man in an undedicated state, their comfort was not disturbed by false notions of religion. Man was the highest being to whom the thoughts of animals were directed, and their attachments to him appeared quite as strong as those of men to each other. Animals had equal attachment to home, and the most slight which a continued absence inflicts was perhaps as painful as any the men suffer. Evils were common both to men and animals. The greater part of the evils inflicted on men proceeded from their own misconduct. But there were other evils evidently intended to impel men to cultivate our intellect and our talents by searching for the means to remove them. Thus the scurvy was an evil, and our search had removed it by lemon juice, malaria was removable by ventilation and drainage, distance of time and space science had removed by our railways and telegraphs; the dangers of navigation had been reduced by harbors of refuge, recent observation of currents, and the rotations of storms, small-pox had been antagonized by vaccination, pain by chloroform; famine, the herald of pestilence, had been prevented by agricultural improvements; might it not be hoped that the mind would be equally successful in diminishing the remainder of our evils? Ignorance was perhaps our greatest evil, the source of so many others; crime the greatest of all, by the misery which it inflicted. But how, as to the evils to which animals were liable without the mental means of subverting them? To man this life might perhaps be considered as a school of conduct, in which evils were our schoolmasters to urge us to "seek that we may find;" to "knock that it may be opened unto us." Even our mental evils were lessons, when they were antagonized by thoughts and actions that tended to the comfort of others, or the progressive advancement of our own minds. Was not that proof of the benevolence of the moral law by which we were governed? But animals had no such resource. Was not that an argument which should induce man to act toward them as the Governor of the universe deals with man? (Applause.)

The author of the above paper, a venerable personage who, the President stated, was considerably more than 90 years of age, and the oldest member of the Association, was present during the reading, and attracted much respectful notice.

The Comet and the Weather.—The hot weather, unprecedented in the annals of the weather wise, or the "memory of the oldest inhabitant," at this important period of the year, is attributed by acclamation to the comet. The sudden appearance of that unpunctual or unexpected visitant—we do not know whether this is the overdue coal-train to the sun, or one not hitherto signaled—is an object of awe, admiration, or superstition to gazing millions of mankind, and of wonder and curiosity to all. A peculiar species of fever, accompanied by a severe sore throat, which has broken out in some parts of England, especially in the southern and western districts, has been attributed by many to the cometic influence. It is probable that this comet will, like others, bear many of our sins and troubles to his perihelion, at least in the imagination of the multitude. It is certain that unusual heat seems to occur when a comet is visible in the heavens. We are told that this mysterious body is actually approaching the earth, as if directly launched toward it, at a speed of 20,000 miles a minute. It is now upwards of one hundred millions of miles distant. Before diverging from its course it will arrive within fifty millions of miles of the earth. We must observe that these figures seem very incorrect. The hot weather may or may not be a coincidence, as the "Queen's weather," as it is called, must be deemed even by her most loyal subjects; but few who think at all can gaze upon the marvel of Omnipotence without acknowledging the while reliant on Divine mercy, and fully appreciating the calculations of science, the human mind is powerless to banish a certain feeling of mysterious awe at the advent of that mighty "sky-rocket"—to borrow the phraseology of Addison—"discharged by a hand that is Almighty."—*Beacon.*

The State of India.—The dispersed remnant of the Bengal army is being hunted down by Europeans, Sikh, peasant, and Brahmin, for the sake of the plunder which each fugitive bears about with him. Every man's hand is against the mutinous Sepoy. At Fyzabad, the rebels would not face us, not even with the odds of fifteen to one in their favor. The condition of Indian finance is a serious subject. It appears that we shall ere long have added, since the rebellion broke out, £40,000,000 sterling to our English and Indian debt, about £3,000,000 per annum increase of deficit. The levies of Sikh troops, in addition to the heavy increase of European troops, easily account for this startling expenditure. The fidelity of the Sikhs has been somewhat questionable of late. If these warlike mercenaries should turn upon us, the consequences would be most serious. They are beginning to know their strength and to measure ours. On the 19th of July, the 15th Punjaub Infantry mutinied, but the design of the ringleaders was cheeked by the promptitude and decision of Major Gardiner, of the 16th Native Infantry. The 6th Police Battalion and the Punjaub Battery were implicated, and the mutineers counted upon the 3d Sikhs, called Runjy's regiment. A number of Mahwa Sikhs were scattered through the ranks of the disaffected troops for the purpose of exciting them to mutiny. Sir John Lawrence is apprehensive of danger from the Sikhs, but that experienced and valuable administrator has succeeded in restoring the utmost tranquility to Delhi. With the exception of Oude, Rajpootana, and Scindia, quiet may be said to be restored throughout the whole of our Indian possessions. The Begum is still in the field, and a smart contest was apprehended in the Gwalior district, through the defection of a feudatory of Scindia, who had garrisoned himself with 2000 men near Lepree. Brigadier Smith was about to give an account of this rebel installment. The story of the abduction of the treasure at Jhansi is now considered to be without foundation. A letter from Lucknow states that 12,000 rebels deserted in one night from before Shah gunge on hearing of the advance of Sir J. Grant. Nana Sahib contrives to elude us and to travel about with his zenana, although a sum of £10,000 is offered for his apprehension. It is said that he has passed into Nepaul, and that he drowned his wives and children in crossing the Raptee; but this story reads like one of the innumerable "stories" of Indian camps and Indian newspapers.

Things in America.—The Americans do not seem to be contented even with the spasmodic exhibitions of joyful excitement which followed the completion of the electric telegraph. During a grand municipal demonstration in its honor, a mob set fire to the Quarantine Hospital, on Staten Island. Was this intended as a telegraph bonfire? Not exactly, but the conflagration was decidedly apropos. The eastern part of Staten Island has, it seems, of late become crowded with villas and villages. The Yellow Fever Hospital, in the midst of such a population, has become extremely obnoxious, and "The Board of Health at Castleton" lately passed a resolution, "that quarantine was a nuisance, which the citizens might abate." On the night of the 1st of September accordingly, they stormed it, dragged out the patients, set their bedding on fire, and destroyed nearly the whole of the range of hospital buildings. The poor sick inmates, some suffering from fever, and some from small-pox and other diseases, were left exposed to the night air, after enduring the fright and shock of so violent a removal. A Dr. Bissell, who remonstrated with the rioters, was knocked down, and a stevedore shot in the neck with buck-shot from a gun. Fifteen small-pox patients were dragged out, and one woman lay, when the news was sent, under a piece of canvas, erected over her to keep the sun off, no one being willing to meddle with her. "Are we in a state of revolution?" writes the *New York Times*. "Have we come to the terrible exigency of a Vigilance Committee?" The Police Commissioners, it appears, scarcely attempted to interfere. At the very time when the Americans are thus summarily dealing with the matter, the theory of Quarantine is likely to be disposed of in the Mediterranean by the interference of common sense. An ill-ventilated lazaretto, crammed with pilgrims badly fed, is no longer supposed to be efficacious in preventing disease. The Turks are not wedded to quarantine laws, but Russia has for long used them as subservient to her schemes of aggression founded on interference.—*Beacon.*

The Independent,

A WEEKLY RELIGIOUS AND FAMILY NEWSPAPER,

Edited by eminent clergymen, assisted by the following distinguished

Regular Contributors:

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REV. HENRY WARD BEECHER,
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And many others.

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PIANOS TO RENT. 512-524B

MISCELLANEOUS.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, ALBANY, August 2, 1858.

To the Sheriff of the County of New York:

SIR—Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of John A. King;

A Lieutenant-Governor, in the place of Henry R. Selden;

A Canal Commissioner, in the place of Samuel B. Ruggles, appointed in place of Samuel S. Whallon, deceased;

An Inspector of State Prisons, in the place of William A. Rasell;

All whose terms of office will expire on the last day of December next.

A Representative in the Thirty-sixth Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City of New York;

A Representative in the Thirty-sixth Congress of the United States, for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards in the City of New York;

A Representative in the Thirty-sixth Congress of the United States, for the Fifth Congressional District, composed of the Seventh, Eleventh, Seventeenth, and Twenty-first Wards in the City of New York;

A Representative in the Thirty-sixth Congress of the United States, for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards in the City of New York;

And also a Representative in the Thirty-sixth Congress of the United States, for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twenty-first, and Twenty-second Wards in the City of New York.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY

Seventeen Members of the Assembly;

A Sheriff, in the place of James C. Willett;

A County Clerk, in the place of Richard B. Connolly;

Four Coroners, in the place of Frederick W. Perry, Edward D. Connery, Robert Gamble, and Samuel C. Hills;

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Canvassers is directed to Chap. 320 of Laws of 1858, a copy of which is printed herewith, for instructions in regard to their duties under said law, "submitting the question of calling a Convention to revise the Constitution and amend the same to the people of the State."

CHAP. 320.

AN ACT to submit the question of calling a Convention to revise the Constitution and amend the same, to the People of the State:

Passed April 17, 1858—three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The inspectors of election in each town, ward, and election district in this State, at the annual election to be held in November next, shall provide a proper box to receive the ballots of the citizens of this State entitled to vote for members of the Legislature at such election. On such ballot shall be written or printed, or partly written and printed, by those who are in favor of a Convention, the words: "Shall there be a Convention to Revise the Constitution and amend the same? Yes." And by those voters who are opposed thereto, the words: "Shall there be a Convention to Revise the Constitution and amend the same? No." And all the citizens entitled to vote as aforesaid shall be allowed to vote by ballot as aforesaid, in the election district in which he resides, and not elsewhere.

§ 2. So much of articles one, two, and three, of title four, of chapter one hundred and thirty of an act entitled "An act respecting elections for other than for militia and town officers," passed April fifth, eighteen hundred and forty-two, and the acts amending the same, as regulates the manner of conducting elections and challenges, oaths to be administered, and inquiries to be made; of persons offering to vote, shall be deemed applicable to the votes to be given or offered under this act; and the manner of voting and challenges, and the penalties for false swearing prescribed by law, are hereby declared in full force and affect in voting or offering to vote under this act.

§ 3. The said votes given for and against a convention, in pursuance of this act, shall be canvassed by the inspectors of the several election districts or polls of the said election in the manner prescribed by law, and as provided in article four, of title four, of chapter one hundred and thirty of the said act, passed April fifth, eighteen hundred and forty-two, and the acts amending the same, as far the same are applicable; and such canvass shall be completed by ascertaining the whole number of votes given in each election district or poll for a convention, and the whole number of votes given against such convention, in the form aforesaid; and the result being found, the inspectors shall make a statement in words, at full length, of the number of ballots received in relation to such convention, and shall also state in words, at full length, the whole number of ballots having thereon the words, "Shall there be a Convention to revise the Constitution and amend the same? Yes." And also the whole number of ballots having thereon the words, "Shall there be a Convention to revise the Constitution and amend the same? No." Such statements as aforesaid shall contain a caption, stating the day on which, and number of the district, the town, or ward, and the county at which the election was held, and shall be the form of a certificate that such a statement is correct in all respects, which certificate shall be subscribed by all the inspectors, and a true copy of such statement shall be immediately filed by them in the office of the clerk of the town or city.

§ 4. The original statements, duly certified as aforesaid, shall be delivered by the inspectors, or one of them, to be deputed for that purpose to the supervisor, or, in case there be no supervisor, or he shall be disabled from attending the board of canvassers, then to one of the assessors of the town or ward, within twenty four hours after the same shall have been subscribed by such inspectors, to be disposed of as other statements at such election are now required by law.

§ 5. So much of articles first, second, third, and fourth, of title fifth, of chapter one hundred and thirty, of the act entitled "An act respecting elections other than for militia and town officers," and the acts amending the same, as regulates the duties of County Canvassers and their proceedings, and the duty of County Clerks, and the Secretary of State, and the Board of State Canvassers shall be applied to the canvassing and ascertaining the will of the people of this state in relation to the proposed convention; and if it shall appear that a majority of the votes or ballots given in and returned as aforesaid are against a convention, then the said canvassers are required to certify and declare that fact by a certificate, subscribed by them, and filed with the Secretary of State; but if it shall appear by the said canvass that a majority of the ballots or votes given as aforesaid are for a convention, then they shall, by like certificates, to be filed as aforesaid, decl

Editors' Book Table.

On the Authorized Version of the New Testament; in connection with some recent proposals for its revision. By Richard Chenevix Trench, D.D. Redfield, 34 Beekman street, New York, 1858. pp. 188.

This only too brief and modest essay has been suggested by the recent movements in England, and among the Baptists in this country, looking toward a fresh revision of the ancient and authorized English version of the Scriptures. In the serious, manly and catholic spirit which characterizes all his writings, and with a wise use of his minute and extensive learning, Dr. Trench treats this subject, not in the way of an elaborate and exhaustive discussion of the theme, but in the way of suggestions and hints concerning it; pointing out, with rare carefulness and felicity of delineation, as well as with a temper most loyal and filial, the actual and immense excellences of the authorized version; yet, submitting also classified specimens of minor errors and defects in that, such as a revision might be expected to remove.

The tone of his essay is so manly and intelligent—its whole treatment of the subject is so fall at once of frankness, gentleness, an accurate knowledge, and a discerning wisdom—that it offers a most refreshing contrast to the clumsy and clamorous invectives and diatribes, on either side of this grave question, with which the public ear has of late years been dinned. If only for this, it well deserves to be purchased and read; and we hope the tranquilizing influence of it may to some extent be felt in future discussions. But beyond this, also, it gives many hints in regard to the translation of words, clauses, or particular passages, which though not always novel, or of radical importance, are always fresh, quickening, and judicious. Many of these concern the *minutiæ* of the text or the translation; yet there are very few of them which the careful biblical student, if he has not before been led to notice them in his private studies, will not now be glad to transfer to the leaves of his interpaged Study-Bible. More than a hundred passages in the New Testament are thus brought under special attention and notice, and many of them are delightfully illustrated.

The question on which the whole essay bears—the question of the expediency of a revision of the authorized version—has suffered hitherto in this country from the too hasty zeal of those uneasy and rather unenlightened members of the Baptist connection who have wanted, as Dr. Trench justly says, 'not a translation of the Scriptures, but an interpretation of them, and that in their own sense.' But it has been reroused of late, and the discussion of it reawakened, altogether outside the circle of these immersionists, by the stupid and violent action of the Managers of the American Bible Society last spring, in resolving that even the Headings of the chapters and of the columns are a part of this "version;" and that their blunders, and positive falsehoods, cannot be chaaged unless the version is altered. It is bad enough to print Bibles with some of the errors in the text which Dr. Trench has pointed out; bad enough to be constrained to print forever "strain *at* a gnat," which is unquestionably only an original misprint for "strain *out* a gnat," etc. But to be compelled to print forever actual, palpable lies about the Scriptures, and blasphemies against God, attributing to Him hypocrisy and deception—simply because the editors of the first edition of the version too carelessly wrote the expressions containing these among the "Headings"—is more than the Christian people of the country will always bear. If these are a part of the authorized version, then that version will go to *some* body for revision, with inevitable certainty, within the next ten years. And in reference to this movement, which we look upon as beyond a reasonable doubt, the essay of Dr. Trench is as timely and valuable on this side the Atlantic as it can have been on the other.

The New Testament of our Lord and Savior Jesus Christ. Received Version in Paragraph form. In one volume. Philadelphia: T. ffl. Stockton. 1858.

Introductions to the Books of the New Testament. By the Rev. T. H. Horne, B.D. From the Tenth London Edition, revised, corrected, and brought down to the present time, by Samuel P. Tregelles, LL D. First American Edition, unabridged. T. H. Stockton, 1400 Chestnut St., Philadelphia. 1858.

The Student's Memorandum of the New Testament. With two pages for every chapter. For the use of Preachers, Teachers, Parents, and private Readers. T. H. Stockton, Philadelphia.

The three convenient and beautiful little volumes the titles of which we have given above form the most complete and charming apparatus for the study of the New Testament, in the English language, that can anywhere be found. We have already spoken incidentally in our columns of the beauty and perfectness of the edition of the New Testament published by Mr. Stockton. It gives the received Text, in paragraph form, according to the recent perfected edition of the American Bible Society, and with the marginal readings appended; but it avoids all controversy about the headings of chapters by giving none. A separate thin volume is added, however, for those who wish it, of analytical Indexes to the contents of the chapters; and when the New Testament is bound in two or more volumes, these Indexes are added to the several Gospels and epistles, and bound up with them.

The typographical execution of this edition is admirable. When the whole New Testament is contained in one volume the paper used is necessarily thin, and the page is thus darkened somewhat by the ink showing through. But even then the type employed is large and fair, so that the youngest or oldest eyes can read with ease. And when the paper is thicker, and the one volume is thus expanded to two or three,—or four, or six, as it sometimes is—the page is mechanically one of the finest and most attractive that we ever have seen. The arrangement of the text, too, in paragraph form, while the old divisions are still indicated sufficiently for all purposes of reference, by side figures, is most pleasing and useful. It is a pity, on the whole, that the Bibles for common use were ever printed in any other fashion.

The volume of Horne's Introductions, as revised and corrected by Dr. Tregelles, has not been reprinted in this country except in this edition. It contains a great amount of valuable information bearing upon the sacred writings, and put here in a most neat and compendious form. And the Student's Memorandum fairly invites the Biblical reader to minute upon its fresh and hospitable pages any suggestions concerning the text or its translation that may have occurred to him, or have been gathered by him from the study of Commentators.

Dr. Stockton's enterprise in publishing these volumes at his own risk, to promote wider Biblical reading and study, deserves recognition, and whatever of reward a large circulation of them may bring him. The price of the set, with the volume of Indexes, all handsomely bound in "half Turkey," is $4 25; of the New Testament alone, $1 50. The agent for them in this city is E. Goodenough, 122 Nassau street. The Christian ballad "Stand up for Jesus," also handsomely printed and bound, is published by the same proprietor, and is on sale at the same agency.

Beauties of Ruskin.—Messrs. Wiley & Halsted, who have republished nearly all of Mr. Ruskin's works, now present us with a choice volume of selections from the whole series, entitled "The True and the Beautiful in Nature, Art, Morals, and Religion." This selection is made with excellent judgment and taste by Mrs. L. C. Tuthill, whose own contributions to the history and philosophy of art, have a deserved place in our native literature. Say what you will of the peculiarities of Ruskin as a critic or of his style as an author; laugh as you must over "Maga's" perfect caricature of both; declaim as you may against his dogmatism and conceit; yet whenever you open his volumes, you find yourself enchained by that mysterious fascination which belongs only to genius. This too you must admit; that the plummet by which he measures art and its principles, at the same time sounds the depths of your own moral nature, and brings up to the surface emotions and passions that had long slumbered beneath the countless superficial plans and activities of your being. Hence it is that his writings are so quickening and instructive to the preacher, and so edifying even to those who are indifferent to art. While he addresses the imagination with the bold and the beautiful, and educates the taste into that self-reliance which is so essential to the critical enjoyment of art, he speaks always to the moral sense of that which is true, and pure, and holy. This rich selection from his more costly volumes cannot fail to enlarge the circle of his readers.

General News.

FOREIGN.

The U. S. mail-steamer North Star, from Havre Sept. 29th, arrived here on Thursday morning, Oct. 14th, with 211 passengers, including the Piccolomini opera troupe.

The Queen of England was to return from her residence at Balmoral on the 15th of October.

The Rev. Mr. Spurgeon's church is to be built in Southwark, "opposite the Elephant and Castle," where a freehold site has been purchased, at a cost of £5,000.

Arrival of the Valorous.

Her Britannic Majesty's steam-frigate Valorous, commanded by Captain W. C. Aldham, of the Royal Navy, arrived at this port Thursday evening from Plymouth, England, by way of Fayal.

She has brought from Fayal forty-two of the passengers of the ill-fated steam-ship Austria, who were landed at that port by the French bark Maurice.

The Valorous was engaged in the Atlantic telegraph expedition, and is already famous for her connection with that great achievement. She has come to this city for the purpose of conveying Sir William Gore Ouseley, the British Minister to Central America, to the scene of his future labors.

Arrival of the Africa.

The Cunard steam-ship Africa, Capt. Shannon, which sailed from Liverpool at two o'clock on the afternoon of Saturday, the 2d inst., arrived at this port at half-past eleven o'clock Thursday night.

Additional dispatches from India state that four native regiments, which had been disarmed as a precaution, broke out in mutiny near Kurrachee, and endeavored to seize the guns and arms of the Royal Fusileers. They were repulsed with slaughter. The rebels were also moving in a menacing manner in other portions of the Bombay Presidency.

The London *News* says an official inquiry will shortly take place at Cowes into the cause of the running aground, in the Solent, of the Vanderbilt steamship Ariel on the 17th ultimo.

The grain crops in the midland counties of Ireland have been harvested in fine condition.

The directors of the Bank of England held their regular weekly meeting on the 30th ult., without making the anticipated reduction in the rate of discount.

The advance in consols during September was about 2 per cent. On the Paris Bourse, during the same period, the improvement was also about 2 per cent.

Atlantic telegraph shares are quoted in the London papers of the 1st inst. at £380 to £420, which is a material advance.

The chances of the New York and Galway line are henceforth to touch at St. John's, Newfoundland, on their westward passages—thus securing the receipt of news from Europe in six or seven days.

Great Britain.—The official revenue returns show a decrease on the quarter of £1,718,000; on the half year of £2,720,000; and upon the year, £6,017,000. The decrease is more than accounted for by the reduction in the income tax, amounting to £7,900,000, so that there was an actual increase on the year's revenue, as contrasted with last year, of £1,883,000. The journals have congratulatory leaders on this satisfactory exhibit, and the London *Times* only hopes that a year or two more of tranquillity will admit of the reduction or abolition of more obnoxious taxes without impairing the public service or running in danger of a deficit.

Alderman D. W. Wire had been elected by the Common Council Lord Mayor of London for the ensuing year.

The shaft of the Page Bank coal-pit near Durham took fire while the men and boys to the number of 82 were at work in the mine. It was feared that the lives of all would be sacrificed, but after great exertion in subduing the flames, 72 persons were drawn out of the pit alive, and the other 10 dead.

The ships Sultana, with £160,000 of Australian gold, and the Ocean Chief, with about £200,000, arrived at Liverpool on the first inst. from Melbourne.

France—The Emperor arrived in Paris from Biarritz on the 1st inst, and was to proceed to the camp at Chalons on the following day.

The *Moniteur* states that the Emperor of Russia had given a distinguished reception to Prince Napoleon at Warsaw, and accompanied him back to his residence.

A Paris correspondent of *Le Nord* does not hesitate to assert that the object of Prince Napoleon's visit to Warsaw was to communicate to the Emperor Alexander the views of the Emperor Napoleon with regard to coming events in Turkey.

Mr Morphy, the American chess-player, had been astonishing the Parisians by repeating his extraordinary performance of playing eight games with eight separate players at one and the same time, without seeing the boards Mr. Morphy won six of the games, and the other two were drawn. The play lasted for ten hours, during which time Mr Morphy never took the slightest refreshment, and at the conclusion he did not appear to be much fatigued.

Turkey—Lord Stratford de Redcliffe was to have been received by the Sultan on the 25th ult.

Letters from Candia describe the island as still in a very disturbed state. The new Governor had not been able to carry out the instructions received from Constantinople. Armed Turks had traversed the capital of the island, shouting "Death to the Christians!" Some of them were arrested, but were immediately released, so great is the Musulman influence.

Egypt—Advices from Suez state that the steamer Hymen had been met on the coast of Abyssinia with pilgrims on board, in a state of mutiny against the Christians. The latter would doubtless have all been murdered but for the timely interposition of an English steamer, which took the Hymen and all on board into Suez.

Arrival of the Ariel—The Vanderbilt steam ship Ariel arrived off Cape Race on Sunday evening, and we received news, telegraphed from St. Johns, to the 6th inst. There had been no improvement in the working of the Atlantic Cable at Valentia. From China we learn that affairs at Canton were in a most unsatisfactory state; cholera had broken out among the Chinese troops. Commissioner Reed was at Shanghae. The Liverpool cotton market was quiet, but steady at previously reported quotations. Breadstuffs were still tending downard. Consols, for both money and account, were quoted at 98a98¼.

Arrival of the Europa.

Halifax, Oct, 20th.

The R M. steam-ship Europa, Capt. Leitch, from Liverpool on Saturday the 9th inst., arrived at Halifax at about 12 o'clock last night.

India.—The papers publish a dispatch from Lord Canning, Governor-General of India, in reply to Lord Ellenborough's dispatch. Lord Canning complains of the treatment he has experienced. He defends his policy, and asks to be relieved if he has failed to satisfy Government.

China—The Honkong correspondeat of *The London Times*, under date of August 10th, says that the state of affairs at Canton continues very unsatisfactory. It was expected that Admiral Seymour on his return from Japan would go up there with a competent force to restore order.

Lady Franklin's Arctic Expedition.—*The London Times* publishes letters that give the most cheering accounts of the expedition, and of the good health of all its members, notwithstanding their winter's campaign in the middle ice.

DOMESTIC.

City Mortality.—The City Inspector reports that there were 430 deaths in the city during the last week, 10 more than occurred during the week preceding. Of these the greatest number (74) were caused by consumption. There were six deaths from violent causes. The nativity table gives 309 natives of the United States, 74 of Ireland, 23 of Germany, 8 of England, 5 of France, 4 of Scotland, and the balance of various foreign countries. While the bills of mortality show 72 per cent. of natives of the United States, 17 per cent. of Ireland, 5 per cent of Germany, and 2 per cent. of England, the reports of the police as to the number of persons arrested, give only 17 per cent. of natives of the United States, with 60 per cent. Irish, 10 per cent. German, and 3 per cent. English Bishop Hughes ought to explain this.

Arrests by the Police—Of the 17,828 arrested, 12,113 were males, 5,215 females. Of offenses against the person there were 13,916—against property 3,412. Of the females arrested 1,803 were under twenty-five years of age; of the males 4,652. Of the whole number arrested 2,954 were natives of the United States—10,477 of Ireland—1,621 of Germany—666 of England. Out of the whole number of persons arrested, 12,038 are said to have used intoxicating liquors to excess.

Death of Rev. Mr. Sawyer.—The Bangor papers bring us intelligence of the death of Rev. Father Sawyer of that city, at the age of one hundred and three years and four days. He was probably the oldest clergyman in the United States. He was born at Hebron, Ct., Oct. 9, 1755. He served in the war of the Revolution, and was present at the capture of Burgoyne.

Steam Fire-Engine—The Philadelphia Steam Fire-Engine Company gave a trial of their machine in Wall street on Tuesday, which proved very satisfactory to a vast concourse of people. They succeeded in throwing a stream over the flag-staff on the top of the Exchange, and played some fifteen feet above the building with two streams. On Saturday night next a meeting will be held to organize a New York Steam Fire-Engine Company.

Rewarded.—The Reading (Pa) *Gazette* announces the appointment of J. Glancy Jones as Minister to Austria. It is a new instance of Mr. Buchanan's contempt for the will of the people. The instant he heard that Mr. Jones had been defeated in the face of a Democratic majority of nearly 5,000, he took up the man that the people had prostrated, and declared that he would rebuke them for thus punishing their faithless representative.

Yielded.—Judge Porter has resigned his commission of Supreme Judge, held by the appointment of Governor Packer.

Yellow Fever at New Orleans—The deaths in this city by yellow fever on Saturday were 30, and for the week ending on that day, 310

From Kansas.—The Free-State Central Committee of Kansas have called a Free-State Delegate Convention, to be held at Lawrence, Nov. 10th. for the purpose of discussing the various questions connected with the present political organizations in the territory, of determining the true policy of the party, and considering the question of the speedy admission of Kansas into the Union as a free state.

The National Treasury.—The receipts of the Treasury show a steady decline. During the last eleven days they amounted to $784,521, and for the last week of September to $578,000. The current disbursements are double the income. The balance in hand has run down to $9,250,000, and the prospect is clear that the unissued half of the twenty-million loan will be required before the expiration of the calendar year.—*Cour. and Enq.*

South Carolina Election—John D. Ashmore has been elected to Congress in Col Orr's district The latter gentleman declined a renomination. The rest of the delegation is unchanged.

Commercial and Financial.

Bullion Bank.

Absolute Safety—Wanted.

A movement is now on foot, backed up by big names, to establish in New York a safe place for gold and other costly treasures—a place where thieves cannot break through nor steal, and where panics shall stop—at the door. Boiler iron cold and "chilled," protected by huge granite piles, welded and cemented together, will of course guard and brood over the shining dust, and preserve it from—*use*. We are in favor of the "Bullion Bank," and therefore thus early give it our unqualified sanction. We want it because we want this "metropolis of the nation" to furnish one single *spot* where such a man as the late E. Francis of Boston can roll in his mint drops, and then sleep in safety. Once he could lend money on bond and mortgage, but as years rolled by, he found a flaw in a title, and that was enough. No more money would he put to *such* a risk. Once he bought business-paper, but that, contrary to the opinion of the Bank of England, was not "the best security in the world," and so he let that alone. Once he bought bank stocks, but time demonstrated that even the best of such institutions would break or suspend, and therefore they were dangerous, and should not be trusted. When he died as all men, even *rich* men, must, it was found that his property, by actual appraisement, was worth $3,400,000; and that of that sum $2,200,000 (!!) was actually in bank on deposit. During the late panic, it is said Mr. Francis sent for a skillful builder to furnish him a "safe place" in his house for his millions. Like the Frenchman, he was sure the banks hadn't got the money, and therefore he wanted it. He wanted it where he could put his *finger* upon it. The honest mechanic told him that would never do, for if the panic continued, his house would be torn down, and then his *life* as well as his money would be in danger. Now had there been a "Bullion Bank," well protected by Sharp's rifles in the hands of the solid men of that chivalrous city, all would have been safe, and the money of this millionaire would have remained undisturbed. He might, for aught we know, have been now in the land of the living to watch a little longer that for which he had so long toiled, and also to have aided in establishing that "safe place" now so much talked of. We go for the *Bullion Bank*.

Contrasts.

The contrasts and inequalities in business were never greater than at present. Though all men are said to be born equal, which we doubt, they do not remain equal long. The circumstances of life press with different and unequal force on different men; stimulating and raising some, and depressing others. The state of business just now is such that large amounts of capital have been liberated or withdrawn from employment, and lie in heaps, conferring no present benefit, while there is a scarcity of money in all the branches of trade, and among nearly all descriptions of consumers. Business has been, it is true, contracted more within the means of payment, and is therefore healthy to the extent of the transactions; but the contraction finds the masses with partial employment, and with curtailed money resources, which is sadly contrasted with the abundance spoken of in every money market in Europe or America. Money is scarce to a far greater extent than it is abundant—even with the so-called "respectable" classes. Money plentiful in market and scarce in circulation, is a contrast by no means of a satisfactory or healthy character; but is the leading feature of the times. As the relative proportion of supply and demand of any article fixes the immediate market price, while its cost of production regulates with irregular force its ultimate price, the present abundance of money does not raise the prices of articles even of consumption, because the abundance spoken of is only fictitious. It is the want of money means on the part of consumers, conjoined with the cutting off of all credit, which operates with greatest force at present on market prices. The demand is very limited. Were money really abundant, how quickly would that demand be increased, and consumption stimulated. Parsimony is the order of the day nearly throughout all society.

Money is erroneously said to be low in value because the rates of interest are low; but the few who are capitalists find their money of much greater value if measured by the prices of all or any articles of production. Prices generally are low. Supplies of all products are large, and the demand for them limited. Prices are, therefore, rather below even the cost of production. A most depressive state of things, because it checks industry. Where there is no necessity to sell, stocks accumulate. The low prices now ruling are, however, the natural compensation for the comparative scarcity of money. The low prices of coal and of food, of which there is a long continuance in prospect, are the great beneficent facts of the time. There is no foreign demand for our crops; they must therefore be kept at home, and prices be kept down to suit the times. The great summer floods in the West which destroyed, especially in Illinois, so large a planting of wheat and other cereal crops, have not affected the corn crop, and the superabundance of corn will make amends for the partial destruction of wheat The cotton crop bids fair to be large. The receipts are liberal, and the foreign demand will soon be equal to the whole of it, as soon as present "higgling" about prices is settled between the foreign consumer or shipper and the native producer. It seems likely to take another year's crop, or perhaps two, besides the present, before the West can recover the activity of trade it displayed previous to the year of trouble, 1857. The West felt the blow more severely than any other part, for it had less bona fide capital to fall back upon. Its credit to a great extent was on a false basis, and was blown down like a house of cards. Its currency was bad, and disappeared in great part suddenly, slowly—very slowly, to rise again.

The South on Pictures.

Our New York Jobbers and Importers will please take notice that merchandise of any description which is labeled with "pictures" intended to "illustrate the principles of our glorious republic," don't suit our Southern brethren. A distinguished importing-house in this city, having no fear of the dissolution of the Union before their eyes, offered for sale Linen Cambric Handkerchiefs, of a celebrated foreign manufacture, "done up in the newest style," with various ornamental picture labels. A package of these goods on arriving in Georgia, were pronounced dangerous to their peculiar institution, and were forthwith sent back with a tornado of indignation. "We want none of your Log-Cabin pictures here," they said. Very well. Hereafter Queen Victoria will not probably permit the manufactures of *Ould Ireland* to preach freedom to America, even with pictures on pocket-handkerchiefs, for at such audacity, we now inform her, the South will turn up their noses. Our proclamation to the whole mercantile community now is—*Look to your "pictures."*

Money Market

Money still continues to accumulate, with diminishing opportunities for its employment. Some loans on call have been made as low as 2½ per cent, and the common rates are 3 to 4 per cent. The bank returns show an increase in the deposits, with a nominal (only) loss of specie. The comparison for the last four years is striking, namely:

Daily Average of the Second Week in October of

Net Deposits and	1855.	1856.	1857.	1858.
Circulation	$64,147,182	69,722,130	57,268,775	94,370,732
Specie	11,138,878	10,382,751	11,476,291	23,170,294
Loans	95,059,420	107,147,392	101,917,570	123,599,249

The banks at present hold a large amount of Government and State securities included in their loans, so that their loans on private securities are much below what they held in the corresponding period of last year, though the deposits in bank are so large in proportion. The banks do not hold more specie than their demand liabilities require them to hold with a proper sense of safety—namely, in round numbers, 30 millions of specie to 95 millions of deposits and circulation, payable on demand. The amount of specie exported last week was $888,000, but California sent us in the same period $1,300,000 in gold on freight, besides Treasury drafts to the amount of several hundred thousand dollars more, so that next week's bank return will show an increase of specie. The most noticeable feature of the money market is the absence of the usual fall demand for money, and the sustaining of the bank deposits at the summer hight. The railroad receipts this fall are on the whole less than last year; yet as the corn crop is very abundant, the receipts may improve before the season closes. The export of cereal produce is very insignificant, and stocks of grain and flour are rapidly accumulating, while prices are falling. Cotton is also declining. The receipts of new crop are unusually large, being more than double those of last year. Buyers are holding off in expectation of lower prices, which keeps the foreign exchange market ill supplied with bills.

Dry Goods.

Business has fallen off very decidedly. The mass of undesirable goods in market is very great, and prices of these are very heavy. This is especially the case with woolens. Desirable silks and dress goods are sold down to a very small stock, so that prices are steady. Any goods, however, below the choice qualities are selling at a sacrifice. Ribbons especially feel the effects of the present taste for feathers and velvet trimmings for ladies' bonnets, and are dull and heavy. Trade has been much concentrated this season. A few houses have been doing a very large business. Many houses have done a fair business, but a great many have done but poorly. The woolen trade has done less than the silk trade, on account of its great overstock of winter goods. Domestic goods are in moderate demand, but prices are not so firm. The auction sales are unimportant. The jobbers find their trade much curtailed, but are looking with expectation to renewals of orders and a later trade; an expectation which is based on the fact, that the early purchases were limited in amount, and hardly sufficient to supply a winter stock to their country customers.

Foreign Markets.

The advices point to a rapid accumulation of specie in all central points, especially at Paris and London. The Bank of England has not yet lowered its rate to 2½ per cent. as expected, but will probably do so very shortly. The Bank of France charges 3 per cent, as does the Bank of England; but the rates among the private bankers are much lower—2¼a2½ per cent. The want of employment for capital is as great a feature in Europe as it is here. New railroad investments seem held in abhorrence. What new direction will be given to capital is a puzzle at present, but no one believes that its owners will consent to let it lie idle long. The specie in the two great Banks of England and France alone, is 216 millions of dollars, and is still increasing. There is no drain for India and China, or war of any kind, which absorbed so large a portion of the specie produced of late years; and the amount of indebtedness to England is so much greater than from her to other nations, that the precious metals are flowing to her rapidly, especially as her exports are on the increase again.

Currency Reform.

An Association is now in session whose object it is to assist in effecting a reform of the currency, and the practice of banking. It has weekly sittings (every Wednesday evening) at the Mercantile Library Association rooms. Mr. Gallatin, the President of the National Bank, is the Chairman, and Mr. George Lyman of the Clearing-House, is the Secretary. The leading members are Messrs. John D. Van Buren, who is prominent as proposing a "Bullion Bank," which is likely to be soon organized, George Opdyke, Wilson G. Hunt, Peter Cooper, John J. Cisco, (Assistant Treasurer) Mr. Punnett, President of the Bank of America, and others. The Association was projected by the late Mr. George Newbold of the Bank of America, who, just before he died, named the parties whom he deemed best to get together; and he was to have presided at the first meeting had he lived to return home from Philadelphia, where he died. The objects of the Association we will particularize more fully hereafter.

Chicago, St. Paul, and Fond du Lac R. R. Co.

This road has gone into the hands of the trustees of the second mortgage bondholders; and a plan of capitalization of the stock, debt, and bonds, has been proposed for the benefit of all parties in interest, and for the finishing of the road. The plan is as follows:

$4,600,000, old stock, 25 per cent	$1,000,000
1,600,000, floating debt, 25 per cent	250,000
3,000,000, second mortgage bonds, 75 per cent	2,250 000
Construction stock for completing road	500,000
	$4,000,000
First mortgage bonds	3,000,000
Total	$7,000,000

Upon this amount the earnings of the finished road will be enough to pay 7a8 per cent. per annum. The first-mortgage bondholders, it is believed, will agree to the winding of the next two years' interest, to assist in completing the road. The object is to make the aggregate capital represent actual and bona fide values. In addition to about 200 miles of main line first-class road, the Company will have 154,000 acres of land immediately available, and over a million more as a fund for the future extension of the road to Lake Superior.

Great Sale of Real Estate.

The new and beautiful brown stone store, corner of Broadway and Leonard street, built by W. G Lane & Co, has been sold to J. R Jaffray & Co. It is understood that the price paid was $400,000, which, considering the location, etc., is a bargain.

Dividends.

	₱ cent.	Payable.
Fulton Bank	half-yearly, 5	Nov. 1.
Fulton Insurance Co	" 10	On demand.
City Bank	" 4	Nov. 1.
Sixth Avenue Railroad Co	quarterly, 3	At Chemical Bk.

Collecting Agents.

Birney & Davis, 128 Broadway, we most cheerfully commend to the business public as reliable and prompt collecting agents. Old claims against parties residing in any part of the country will have special attention. Our readers will please take out their old pocket-books, look into their dusty pigeon-holes, open their old drawers, and wake up and put in process of collection their dead and musty contents. *Vive la liquidation!*

PRICES CURRENT.

CORRECTED WEDNESDAY, Oct. 20.

Ashes—Duty: 15 ₱ ct. ad val		Bar. Nor. NFK	— — a — —
Pot, 1st sort. 100 ℔	— a 6 60	Bar, Fork Stps	— — a — —
Pearl, 1st sort.	6 12¼ —	Bar, Rus. PSI	— — a — —
Bark (Quercb)—Duty: 8 ₱ ct. No. 1, ₱ ton at Phil.	24	Bar, Rus. NStab	— — a — —
Beeswax—Duty: 15 ₱ ct. ad val.		Bar, Sw. or sixes	97 50 a100 00
Am. Yel'w, ₱ ℔	23 a 34	Bar, Am. rolled	80 00 a — —
Bread—Duty: 15 ₱ ct. ad. val.		Bar, Eng. refi'd	— 55 a57 50
Pilot	— — a — 4	Bar, Engl. com	— 45 a47 50
Fine Navy	— — a — 3¼	Sheet, Russia, 1st qual. ₱ ℔	— 11 a — 11¾
Navy	— — a — 3	Sheet, Em. & Am	— 3¼ a — 4¾
Crackers	— 4¼ a — 7	**Lead**—Duty: 15 ₱ ct. ad. val	
Bristles—Duty: 4 ₱ ct. ad. val.		Galena	5 80 a — —
Amn. gray & wh	20 a — 32	Spanish	5 50 a — —
Candles—Duty: 15 ₱ ct.		Bar	— — a — 6
Sperm, ₱ ℔	— 40 a — 41	Sheet and Pipe	— — a — 6¾
Do. pt. Kings'ds	50 a — —	**Leather**—(Sole)—Duty: 15 ₱ ct. ad. val.	
Do. do. J'd & M'y	50 a — —	Oak (Sl.) La. ₱ ℔	— 27 a — 30
Adam'tine, City	18 a — 21	Oak, middle	— 27 a — 30
Adam'tine, Star	16 a — —	Oak, heavy	— 27 a — 29
Coal—Duty: 24 ₱ ct. ad. val.		Oak, dry hide	— 24 a — 27
Liv. Orr'l ₱ ch'n	— a 7 00	Oak, Ohio	— 26 a — 28
Sidney	— a 8 50	Oak, Sou. Light	— 24 a — 26
Pictou	5 37½ a 6 50	Oak, all weights	— — a — 33
Cadi's ₱ 2,000 ℔	5 00 a 5 25	Hemlock, light	— 22 a — 23
Cocoa—Duty: 4 ₱ ct. ad. val.		Hemlock, mid	— 24 a — 25
Maracaibo in bd ℔	— a — —	Hemlock, heavy	— 26 a — 24
Guayaquil in bd	12¼ a — 13	Hemlock, dam	— 18 a — 20
Para, in bond	13 a — 13½	Hemlock, pr. do	13 a — 14
St. Dom'o, in bd	— a — —	**Lime**—Duty: 10 ₱ ct. ad. val	
Coffee—Duty: 15 ₱ ct. ad. val		Rockland com	— — a — 70
Java, white, ₱ ℔	14¾ a — 15½	Lump	— — a — 1 00
Java, ord.	9 a — 9¾	**Lumber**—Duty: 15 ₱ ct. ad val. Product of N. Am. Colonies exp. Wholesale Prices	
Brazil	9¾ a — 12	Timber, W. ₱ ℔ cub. ft	— — a — 18
Laguayra	11¾ a — 12½	Timber, oak ₱ c. f	22 a — 23
Maracaibo	11 a — 13¾	Timber, Gl. Wo	35 a — 40
St. Dom'o, cash	10 a — 10¾	Timber, pine ₱ (by car) ₱ c. ft	26 a — 32
Copper (Kuppers)—Duty: Bolts and Braziers' 15; Pig, Bar and Sheathing, free.		Eastern Spruce &Pine, by c'g'o	10 00 a11 00
Sheath'g, new, ₱ ℔	27 a — —	Yard Selling Prices	
Sheath'g old	19¾ a — 20½	Timber, oak scantling, ₱ M ft	40 00 a45 00
Sheath'g yellow	21¾ a — 22	Timber or Boards	E. 16 00 a17 50
Pig, Chile	— a — —	Timber or Boards	30 00 a35 00
Bolts	— a — 30	Geo's Pine, rd	30 00 a35 00
Domestic Goods—Sht'g bro. ¾ ₱ yd	7 a — 8	Plank, GP, un	24 00 a28 00
Sht'g bro. bld	7¾ a — 8¾	Plk. & Bds. NRel	40 00 a45 00
Do. S. I. do	7 a — 8	Plk. & Bds. NR 2d	30 00 a35 00
Shetgshr. 4-4	8¼ a — 8¾	Boards, NR box	17 00 a18 00
Shetgshr. 5-5	10 a — 11	Bds. Alb. P. Apce	16 a — 22
Do. bl. 4-4	7¾ a — 9	Bds. city worked	22 a — 23
Do. bl. 5-4	nom.	Bds. Alb. P. Apce.	— — a — —
Calicoes, blue	8¾ a — 8¾	Bds. city worked	— — a — —
Calicoes, fancy	6¾ a — 10¾	Plank, Alb. Pine	22 a — 25
Br. Drills	8¾ a — 8¾	Plank, city wkd	20 a — 28
Kent. Jeans	12 a — 27	Plank, Alb. Spr.	16 a — 18
Satinets	25 a — 65	Plk. city Sp. wkd	22 a — 23
Checks, 4-4	nom.	Shingles ₱ bch	2 50 a 3 25
Cot. Os. No. No. 1	10 a — 12½	Do. Ced. 3 ft. lat.	— — a — —
Cot. Os. No. No. 2	8¾ a — 11	Do. Ced. 2d qu. ₱ M	35 00 a37 00
Cot. Batts	nom.	Do. Ced. 3ft. 2dqu.	30 00 a35 00
Cot. Yn. 5a6 ₱ ℔	nom.	Do. Comp'y, 3ft.	40 00 a — —
Cot. Yn. 12a20	nom.	Do. Cypress, 2ft.	22 00 a — —
Cot. Yn. 20 & up	nom.	Do. Cypress, 3ft.	19 00 a20 00
Drugs and Dyes—Alcohol ₱ gal	— 46 a — 52	Laths, E. ₱ M	1 25 a — —
Alum	— — a — 3	Staves, WO, pipe	40 00 a45 00
Alces	— 9 a — 10	Do. WO. hhd	35 00 a75 00
Am'mony Reg. of	— — a — 13½	Do. WO. bbl	25 00 a30 00
Feathers—Duty: 25 ₱ ct.		Do. RO. hhd	— — a60 00
Is. Geese, ₱ ℔	— 48 a — 52	Heading, WO	72 00 a — —
Tennessee	— 44 a — 45	**Molasses**—Duty: 24 ₱ ct. ad. val.	
Fish—Duty: 15 ₱ ct. ad val.		N. Orleans, ₱ gal	— 37¼ a — 39
Dry Cod, ₱ cwt.	3 25 a 3 75	Porto Rico	— — a — 37
Dry Scaled	3 12½ a 3 25	Cuba Muscov	— 34 a — 36
Pick'd Cod	2 75 a 3 12½	Trinidad, Cuba	— 26 a — 32
Mackerel, No.1	12 75 a — —	Card., etc., sweet	— 24 a — 25
Mack. No. 1, Hal	— — a — —	**Nails**—Duty: 24 ₱ ct. ad. val.	
Mack. No. 2, Hal	10 50 a12 75	Cut, 4d a 60 ₱ ℔	— 3¼ a — 7¼
Mack. No. 2, Hal	— — a — —	Wr'ght, Amer'n	— 7 a — 7¾
Mackerel, No. 3	8 50 a — —	**Oil-Cake**—Duty: 15 ₱ ct. ad val.	
Salm'n, Pic. N	21 50 a23 50	Thin, ob. c. ₱ ton	34 00 a — —
Sal. Pic. N	20 00 a22 00	Thick, round	31 75 a — —
Shad, Ct., No. 1, ₱ bbl	10 00 a10 50	**Naval Stores**—Duty: 8 and free.	
Shad, Ct., No. 2	9 00 a 9 50	Tallow—Duty: 8 ₱ ct. ad. val	
Shad, Sou. ₱ bbl	— — a — —	Am. prime, ₱ ℔	— — a — 10
Herring, Pick'd	2 80 a 3 10	**Teas**—Duty: 15 ₱ ct. ad. val,	
Herr'g, Sc. ₱ box	35 a — 40	Gunpowder	— 38 a — 40
Herring, NS	15 a — 18	Hyson	— 25 a — 30
Flax—Duty: 15 ₱ ct. ad. val.		Y. Hyson, mixed	— 17 a — 25
American, ₱ ℔	8 a — 9¾	Hyson Skin	— 16 a — 22
Flour and Meal—Duty: 15 ₱ ct. ad. val.		Twankay	— 16 a — 22
Sour	3 50 a 4 00	Ning & Oolong	— 19 a — 30
Superfine, No. 2	3 60 a 3 70	Powchong	— 19 a — 28
State, com. br	4 20 a 4 25	Ankoi	— 23 a — 25
State, sight. br	4 30 a 4 45	Congou	— 25 a — 28
State, ex. br	4 45 a 4 60	**Tin** (Zinc)—Duty: Pigs, Bars, and Block, free; Plates and Sheets, 8 ₱ ct. ad. val.	
West, mix'd, de	4 20 a 4 30	Banca cash, ₱ ℔	27¾ a — —
Mich. & In. st. do	4 35 a 4 40	Straits cash	— 27 a — —
Ohio, com. brds	4 45 a 4 50	English	— — a — —
Ohio, good brds	4 50 a 4 60	Plates, I-3X bbx	9 37½ a 9 50
Ohio, rd. hp. com